The Priest

Edited By Priests For Priests

June, 1954

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1

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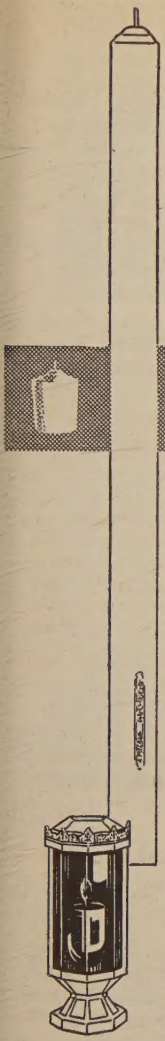

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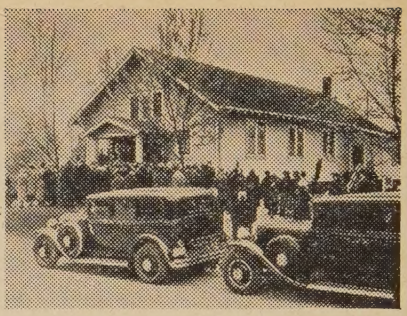

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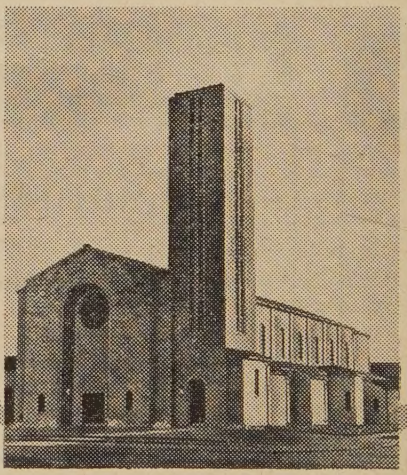

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ments. Then he went back to New York.

But another firm heard of the impending sale and their representative called. The pastor let him in but protested that he knew nothing at all about organs. Which was quite true!

Nevertheless, the salesman stayed and stayed and stayed — from 2:30 until 4:00. He rattled on about lips and pipes and voicings; about bellows, wind-pressures, reeds, diapasons, and mixtures; about consoles, manuals, stopkeys, and combinations. The pastor listened conscientiously to this stupifying and incomprehensible barrage of hot air. The salesman pulled out two magnets from his pocket — one new and shiny, the other all beat-up looking. Guess which one is used by his firm? — and which is used by his competitors! Dark rumors that his competitors deliberately select — indeed, obviously pay a fancy price for — half-rotten wood full of knot-holes to use in their wind chests. . .

After ninety minutes of this, the pastor felt as though he had been brain washed. "Anything Casavant does we can do better — anything Casavant makes we can make cheaper." That was the sales talk.

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The point we're trying to make is, first, that the Casavant organ

THE PRIEST **JUNE, 1954** **VOL. 10, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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"Shortly after war broke out in Korea, the Commission on Jewish Chaplaincy of the National Jewish Welfare Board devised a miniature selective-service system. Rabbis were classified according to age, number of dependents, health, availability and previous military service. The system was administered by rabbinical groups. To ensure a continuing flow of replacements, all students entering rabbinical seminaries agreed to accept chaplaincies upon graduation.

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"Congregation of Missionary Brothers of St. Francis." They claim presently that they are collecting money "towards our new home which we have opened for the poor and aged men." They do not say where this institution is located.

They did rent a large house in East Chicago, Indiana, where they received aged men, whose keep was provided by the township. Hence even if they were a legitimate Church organization, they would not need this money.

The fact is, however, that Brother Joseph Damien, who signs the letter sent out even to Religious, is under excommunication, and has served time in prison for collecting money under false pretenses.

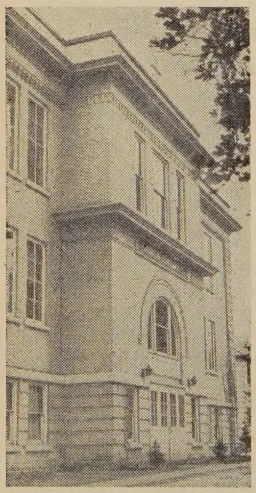
They were ordered out of East Chicago, Indiana, but defied the mandate.

This organization has been constituted of men who never received a Novitiate training, and who are out collecting money, which is divided between the so-called Brother Damien, O.S.F., Superior, and the collectors.

June 25th and a Note

HERE is a very worthwhile idea we would like to pass on during the Marian year. We acknowledge our indebtedness to Father Mario Venturini, F.C.J., of Trent, Italy.

On the Feast of the Sacred Heart, why not a special day of prayer, at least privately? Preferably a day of retreat, says Fr. Venturini. Offer your Mass to The Sacred Heart through Mary's



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hands, celebrating it in her honor (as your primary intention) and begging her fervently to obtain for you through her Son the graces necessary for your priesthood. Recite the Consecration to The Sacred Heart of Jesus.

Incidentally, though we do not seem to be particularly aware of it in the United States, the twenty-fifth is a day peculiarly and especially set apart for the sanctification of the clergy. In this way, as suggested, one might combine one's worship of the Master with an appropriate act of reverence in her own year to His mother.

A day of recollection for all the clergy is, of course, even more appropriate. Where this custom exists, it may still be possible to set aside this feast day. Where it does not exist, perhaps Father Venturini's suggestion may encourage the beginning of the custom.

Inter Nos

HERE is some gossip about THE PRIEST. Odds and ends. . . We have finally got the man to do an article in favor of Therese Neumann. We had several offered us that didn't meet the standards we imposed, rightly or wrongly. They were uncritically *pro* which we felt is quite as bad as being uncritically *con*. Anyway, our man writes us from Geneva (where he is now studying) that he is himself a "convert" to Neumann, having been opposed at first. He's met her more than once, talked with Father Naber, read the sources, and made up his mind. We are ourselves looking forward to the MS., which will not arrive for another month or so. . .

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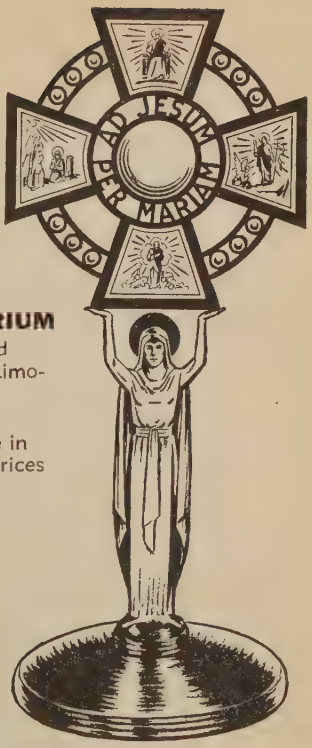

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Goal—$200,000 Raised—$224,414
PROJECT: School

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Goal—$125,000 Raised—$219,694
PROJECT: Repairs & Renovations

ST. CECILIA, Rockaway, N. J.
Goal—$100,000 Raised—$125,379
PROJECT: Church

C

ST. CATHERINE OF GENOA, New York, N. Y.
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PROJECT: Church & Convent Renovations

ST. JOHN THE BAPTIST, Ypsilanti, Mich.
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PROJECT: School addition and Convent

ST. IGNATIUS, Brooklyn, N. Y.
Goal—$75,000 Raised—$89,360
PROJECT: Repairs & Renovations

S

ST. JOSEPH, Amsterdam, N. Y.
Goal—$100,000 Raised—$129,986
PROJECT: School renovation and convent

ST. JOSEPH, New York, N. Y.
Goal—$100,000 Raised—$126,413
PROJECT: Rectory-Youth Center

ST. JOSEPH, Hewlett, N. Y.
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PROJECT: School

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PROJECT: High School

ST. MARY, Wayne, Mich.
Goal—$200,000 Raised—$295,000
PROJECT: Church Expansion and School

ST. MICHAEL, Newark, N. J.
Goal—$135,000 Raised—$183,301
PROJECT: Repairs & Renovations

ASSUMPTION, Peekskill, N. Y.
Goal—$150,000 Raised—$211,467
PROJECT: Debt Reduction and Renovation

NATIVITY OF B. V. M. Ozone Pk., N. Y.
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PROJECT: Church

OUR LADY OF THE LAKE, Verona, N. J.
Goal—$150,000 Raised—$153,289
PROJECT: Debt Reduction

ST. URSULA, Mt. Vernon, N. Y.
Goal—$150,000 Raised—$226,927
PROJECT: School

ST. SYLVESTER, Brooklyn, N. Y.
Goal—$150,000 Raised—$314,971
PROJECT: Church

OUR LADY OF MT. CARMEL Newark, N. J.
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of articles by Dr. Odenwald touching on problems which have psychiatric overtones. The first one will be on masturbation; and the priest's duties as a confessor are outlined from the point of view of the doctor — the point being that priest and doctor often have to work together . . .

As soon as possible we will also start the diary of a pioneer priest in Idaho which His Excellency, Bishop Kelly of Boise very generously made available. Bishop Kelly will soon bring out his history of the diocese; from this forthcoming book we got the priceless first-hand account of the work of the early days of the Church in the West.

Spiritual Theology Courses

COMMENCING the last week in June the *Institute of Spiritual Theology* at the Dominican House of Studies, River Forest, Illinois, will offer courses in ascetical and mystical theology for priests and brothers. This will be the third summer session of the *Institute of Spiritual Theology.* Last summer priests from ten dioceses and fourteen religious congregations, and brothers from six religious congregations followed the courses.

The aim of the *Institute of Spiritual Theology* is to enable priests and brothers to deepen their knowledge of the theology of the spiritual life so that from their greater fullness they may assist others. The plan of instruction follows a program extending over three summer sessions, and includes basic courses in the dogmatic sources of the supernatural life and spirituality, the moral

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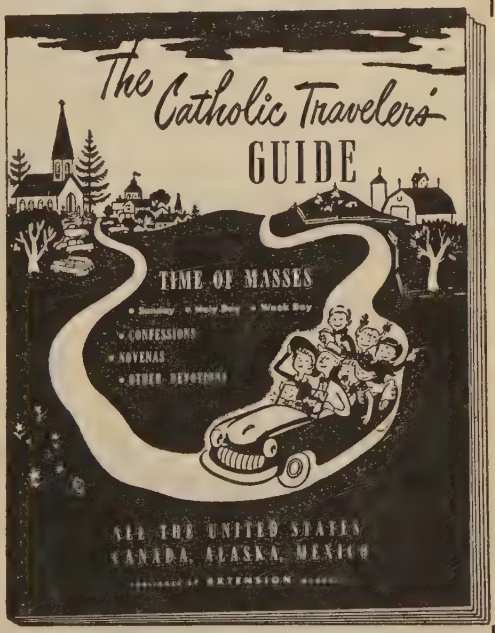

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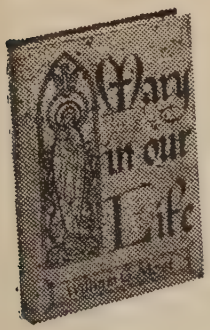
Thus William Ullathorne, cabin boy aboard the Anne's Resolution, on the morning of the day he used to refer to in after-life as that of his conversion; for it was in the church of Memel that "my heart was turned inward upon myself; I saw the claims of God upon me, and felt a deep reproach within my soul." Back on board ship he got some spiritual books from the excellent Mr. Craythorne and, without being yet aware, began his first steps towards the priesthood and future greatness.

What was the *Garden of the Soul*? If you can recall the *Key of Heaven,* the standard prayerbook of a generation ago, you have a pretty fair comparison. This was the *vade mecum* of untold generations of English Catholics, published first in 1741 by the great shepherd, Bishop Challoner, in the days of the penal laws, the Gordon Riots, persecution and privation, when as Newman wrote, though with reference to his own boyhood, Catholics were a *gens lucifuga.*

We had never seen a copy of the *Garden* till Newman Press made an American edition available which reproduces the original in its entirety, save for a few modernizations of spelling and punctuation; but also adds "those church services at which the faithful commonly assist." It is per-



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haps, historically speaking, a pity that even those additions were made, for it is now uncertain to a non-specialist what belongs to Challoner in every instance.

Still, many parts seem clearly his in the earlier sections: "What Every Christian Must Believe," "What Every Christian Must Do," and "Gospel Lessons." We would like to know if the translation and arrangement into ten meditations of *The Devout Life,* "which are very proper to bring a soul to a resolution of serving God" are the work of his hand. One would think so.

These remarks may, indeed, be out of order, for, as a practical prayerbook, the *Garden of the Soul* seems as useful as ever.

In any case, it was a distinct pleasure to come on this link with the now distant past of "old unhappy far-off things and battles long ago."

It is hard for us who live in a milder clime of public opinion to imagine the hardships of our forefathers in the faith in 18th century England. Then, as a current article in *The Month* notes, Catholics were a kind of secret society: a religion proscribed, with an under-ground clergy, poor if not destitute, and still hunted, subject to fines for saying Mass; with a laity taxed heavily and almost without laws of inheritance, excluded from public life, Army and Navy, and at the mercy of informers.

We read several years ago of how Catholics in China sat around tables in what seemed social groups to hear a truncated Mass.

Continued on page 561

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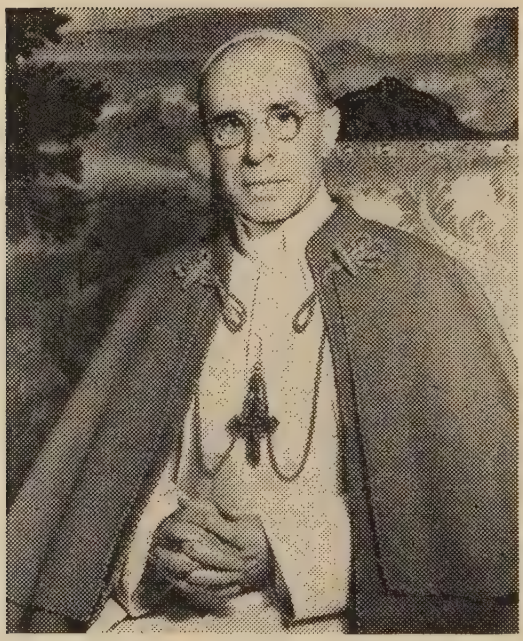

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The Priest

THE PRIEST JUNE, 1954 VOL. 10, NO. 6

Editorial Comment

Some 'Disturbed' Protestants

IN a recent issue of *Look* magazine (May 18, 1954) James H. Nichols of the Divinity School, University of Chicago, set down in question and answer form his idea of "What Disturbs Protestants About Catholics," a discussion of some social and political problems on which Catholics and Protestants are divided. "It is desperately important today," he writes, "that Protestants and Catholics stand together on their common religious and ethical convictions against movements which deny the claim of God on man's life and decisions. They should settle down to the prospect of living together on the best possible terms in the face of their deep-seated and serious differences."

His aim, therefore, is eirenic; his goal, an ideal one; we answer *Amen.* Further, while we do not agree with the Editors' Note that there *should* be "deep and sharp" differences of opinion on such matters in the U. S., we too recognize their existence and read the expression of—we take it — a typical Protestant mind with great interest, sympathy, but, finally, dismay. Mr. Nichols, ranging far and free, touches lightly many points we shall pass by, to single out and if possible unify his attitude towards the Catholic Church and Communism. On this issue we felt at times that we were scanning not the sober pronouncements of a divinity student but the partisan propaganda of a Jehovah's Witness or an editor of *The Converted Catholic.*

If, we thought, these distortions reflect the Protestant mind in America then indeed differences of opinion are "deep and sharp," but the situation is also pretty hopeless. It is irrelevant to remark that "The great bulk of Roman Catholic teaching and preaching is common Christian truth and morals" (give or take a few ideas on birth control and divorce?).

Nor should "Protestants be

glad that this teaching is being given by the Roman Catholic Church in this country and abroad to millions of people who might otherwise not receive it at all." Mr. Nichols and his brethren should on the contrary be deeply distressed and afraid—possibly they are—for the picture of Catholicism he presents is that of a totalitarianism quite as threatening as any other we have known or now know.

That it is an inaccurate picture, a caricature arrived at deductively and by a failure to look at the Church in the world, we do not think most of our contemporary n o n - Catholics will admit. Political observers like Eugene Lyons, William Henry Chamberlin and others (ex-Communists among them) have more than once positively affirmed the vital and essential differences between the Catholic Church and all forms of totalitarianism; h a v e denied this type of Protestant allegation.

First-Hand Observers

Mr. Nichols, working apparently within a rather narrow Protestant theological frame, is unaware of the weight of the evidence of such first-hand observers, for he is patently honest and sincere. Nor has he, as we shall see, taken much trouble to look carefully about him. He probably did not find it necessary to do so; for in an established mode of speaking among certain Protestants today, it is the usual thing to dismiss the Church as a counterpart in another realm of all that is to be feared and hated in Soviet Russia.[1]

This no doubt furnished the premises to renowned Protestant theologian Karl Barth's conclusion at Amsterdam in 1949 that if he had to choose between Catholicism and Communism he would take the latter. Otherwise the statement is not only nonsensical but entirely incoherent. This we say even granting the puzzling "neutralism" of this twentieth century Luther who offers us an anti-democratic Byzantine reading of St. Paul's "Let every soul be subject to higher powers, for there is no power but from God." (Rom. 13:1)

Mr. Nichols is doubtless an anti-Communist, not a neutralist, and he is here echoing not Barth's book *Against t h e Stream* but Oxnam's "against-Catholicism." He is floating down the river on the dilapidated tub POAU, with the grim Bishop at the helm.

It has been years since we read Bishop Oxnam's article (which, incidentally, also appeared in *Look* magazine) "How Protestants Fight Com-

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[1]Cf. THE PRIEST, October 1949, "The Gulf Between Protestants and Catholics," by Dean Bowie of Princeton and John Courtney Murray, S.J.

munism." Though this long antedated Dr. J. B. Mathews' charges in *The American Mercury,* we were even then wondering how and when some Protestants would quit fighting us and face the real issue. When Mathews wrote (July 1953) that "The largest single group supporting the Communist apparatus in the United States is composed of Protestant clergyman" . . . as "party members, fellow-travelers, espionage agents, party-line adherents, and unwilling dupes" we earnestly prayed that they would first restore order within their own house. Here we relied, in Mathews' words (rarely quoted by his adversaries), on "the vast majority of American Protestant clergymen loyal to the free institutions of this country as well as loyal to their solemn trust as ministers of the gospel."

In any case, Oxnam never came to grips with Communism. He lost his way and wasted his time mopping up stray Catholics behind his own lines. If he achieved anything, it was the formulation of an anti-Catholic party-line which others have been following faithfully ever since. Among them, perhaps unwittingly, Mr. Nichols.

To abbreviate a bit, Oxnam argued earlier (cf. THE PRIEST, Nov., 1949, "The Old Intolerance") that private judgment somehow insured prudent judgment and even unanimous judgment contra Communism. Protestantism in the U. S. was "in no serious danger of accepting Communism." (Mathews had not yet appeared on the scene.) Not being "encumbered by vast possessions" Protestantism does not judge "in terms of property, power and prestige." Protestants, essentially democratic, "keep power in the hands of the people"; do not capitulate to Roman power; and have no insidious hierarchy to mislead them. Thus "Communism has been unable to take root in Protestant countries. No Protestant land is seriously infiltrated by Communism." Of course you know what must come next: a parade of the names of "Catholic countries" which are "in danger" or "seriously infiltrated" precisely because of this Catholicism."

The Parrot Process

The point is that Mr. Nichols simply parrots all this. "The Protestant faith," he writes, "creates an independent and responsible habit of mind." Hence "Protestants are concerned over the reluctance of the Catholic bureaucracy to modify its authoritarian methods and enter into the true spirit of free democratic society." Fortunately, and we presume only so far, laymen "deeply influenced by the surrounding democratic atmosphere of North America" have not been duped by their bishops, the puppets of the Pope,—

"They do not fully understand either the theology or the politics of their bishops and the bureaucracy of Italy."

At this little, meanwhile, American Protestants can rejoice. In fact it is essential for public peace and unity that "they should distinguish (although Catholics make this difficult for them) between the official policy of the Roman Catholic hierarchy and the vast body of men of Christian faith, good will and democratic sympathies born in the Roman Catholic Church."

Immediately there follows the "Catholic Country" canard: "The peoples shaped by Protestant churches have built political democracy, economic free enterprise and fluidity of class in the modern world." Since "The (Catholic) process undermines the power of a people to think freely and act independently" it follows (1) "The largest Communist parties in Western Europe are to be found in the historically Catholic countries of France and Italy," and (2) "The countries most immune to Communism are the traditionally Protestant countries."

Now all this, we submit, is quite unhistorical at best; at worst sheer nonsense.

One may readily concede that Protestants must give lip service to their vaunted private judgment, otherwise they would not be Protestants in principle. But they have not followed private judgment in practice to any great extent. Luther, in the very beginning, hurled anathemas at those Protestants who dared disagree with him far more freely than any fanciful pope of the Protestant historians. It was only a few months ago that one numerous Protestant sect excommunicated one of its ministers for denying the Virgin Birth. Nor can we recall, in between, any notably successful opposition to John Calvin, John Knox, or Henry VIII, justified on this theory of private judgment. Such exercises of authoritarianism, whether or not they could be justified in a given case, cast a long shadow over the Oxnam-Nichols concept of Protestant freedom.

Liberal Luther

Luckily, Luther's "liberalism" was never mentioned: his "Cujus regio ejus religio" which gave princes the power to determine the religion of their subjects; his brutal conduct in the Peasants' War; his historical influence over modern nationalism and Nazism as traced by Peter Wiener in *From Luther to Niemoller.*

Perhaps the principle employed by Oxnam and Nichols is that the best defence is an an offence. This is the only possible justification for the smear on "Catholic countries."

We ourselves have often maintained that the term

"Catholic" is an honorific not lightly bestowed on any country. We believe that historians will agree that it is, as most often used, loose, ambiguous and misleading. Consequently, a distinction between Catholic and Protestant countries is almost without meaning.

In many countries, loosely called Catholic, there are millions of people who do not practice the Catholic religion, who are consequently quite untouched by Catholic thought or Catholic life. It was a Catholic who compiled and translated a book on France with the startling title *France Pagan?* Holland was traditionally Protestant till recent years, so much so that Oxnam pointed to it with pride as an example of Protestant resistance to Communism. Didn't Oxnam know that it is 50% Catholic?

So simple and fallacious an approach must also ignore the actual reasons why and how Communism can make an appeal, and hence renders its possible victims the more liable to defeat. It ignores vital economic factors, the role of national pride, the hatred of colonialism, fear of foreigners, anti-American sentiments, espionage, internal stresses and strains, personal jealousies and clashes of factions: all that we can actually find in current history.

It is really the ancient: "Post hoc ergo propter hoc" dressed up in modern terms: "Rome fell after Christianity spread" ergo "Christianity was to blame." Communism is thus laid at the door of Catholicism. But to be more interesting and ingenious, let's blame Communism on democracy. Trotsky and Lenin did not overthrow the Czar at all, though they generally are credited with this. History tells us that they overturned the liberal democratic state headed by Kerensky. If there had been no democracy in Russia, there would have been no Communism. Ergo?

Seriously speaking, if we *can* attach the label Catholic to any country or to any party, then certainly we can take some comfort (as have many non-Catholic observers) in the anti-Communism of the parties of the De Gasperi, Bidault, and Adenauer, the Christian Democrats of Europe. We can count on Catholic Ireland and French Canada, and seek security in Belgium. God knows Spain is anti-Communist. That is why the U. S. is building bases there. But, of course, it is rotten with Fascism, as Oxnam can tell you, and of no avail to the free Western world.

On the brighter side, we ourselves do not attach too much importance to the morbid fears of a group, however vocal, which looks to its private and inconsistent theological prejudices, without sufficiently being aware of the important facts of modern history. Likewise, on

the brighter side, we do not find that our non-Catholic friends and neighbors are suffering from any grave assault of fear. They are better prepared than these same Protestants, this minority, to look at the facts coolly and casually.

Whether or not *Look* has, as was its honest intent, rendered a public service in offering such arguments to its millions of readers is anybody's guess. This is, as we have seen, the second time they have done so.—G. J. Gustafson, S.S.

JULIE . . . . Or Housekeepers are Hard to Get

"And keep them all good priests . . ."

The Man of God

A "minister of restlessness"

Athanasius van Noenen, O.P.

CARDINAL Suhard says in his masterful pastoral letter *Priests Among Men:* ". . . a priestless society is a dead society, a civilization which neither makes sense nor achieves anything."

As a priest reads this statement, an awful thought strikes him like the blow of a baseball bat: If a priestless society is a dead society, what source of disturbance must be an unpriestly priest in society? The seemingly exaggerated saying that all evil comes from the clergy gains meaning. The priest occupies a key-position; standing between God and man, he is to bring the people to God and God to the people. If he fails in this task, he will lead society to death. The great lesson of modern history is this: the West conquered the rest of the world, only to have the rest of the world destroy the West by its own spiritual and material weapons. Here the priest must intervene, protect and save in Him Who made *Utraque Unum* in His own high-priestly blood.

A priestless society is senseless and achieves nothing because it is without a purpose, since only in God can man set a goal for himself. The priest is the mediator between heaven and earth, who at the altar opens the font of divine grace. Without the light of the sacraments of grace—this is the evidence of modern history—civilization will, in spite of apparent progress, race to its doom. We easily realize that only a return to God can bring the train of our civilization back under control and onto the road of progress; but we may not be sufficiently aware of the fact that this return to God cannot be accomplished "without a return to the priest."

St. Thomas states in unmistakable terms what the office of a priest is: "The office proper to a priest is to be a mediator between God and the people: to wit, inasmuch as he bestows divine things on the people" (*Summa Theologica* III, a.p. 22, a.1.).

If the modern priest lives in a world that has secularized the priest, every priest should examine his conscience and ask himself whether he has not at times himself "secularized, naturalized and humanized" his priesthood.

The World's Viewpoint

The world today, to a great extent bare of all understanding for "divine things," wants to put the priest to work; fearing that this "disconcerting relic of a former age," of whom it cannot rid itself in spite of all pos-

Father Athanasius writes from St. Anthony's Church, New Orleans.

sible attempts, might be "a burdensome parasite in a society in which everyone works and builds," it tries to turn him into a "profitable" citizen in society. It expects him to be a miracle-man who as social worker and slum cleaner, turning stones into bread, removes poverty and in this way helps to establish like a man-God or magician the democracy of this world rather than the Kingdom of God. It is the same thing that the devil demanded from Christ in the desert.

This attempt to induce the priest "to naturalize his message, to reduce the word of God and His powers to the level of a humanism of progress," is far more dangerous than the direct assault of a Paul Blanshard who accuses the priest of using the powers of his priesthood to set up a clerical despotism—a danger to which, in fact, he has yielded at various times.

As a child of an age where work, efficiency, production, and tangible results mean so much that they have been raised to the dignity of a symbol in the "hammer and the sickle," the priest might easily turn out to be a *homo faber* rather than a *homo sacer;* subconsciously he might fear to be regarded as a failure if he does not give visible evidence of his *spiritualis potestas* in school-buildings, rectories, youth-centers, sports events, etc.

It is for this reason most important that a priest investigate the motives of all his activities. As "Christ's servant and steward of God's mysteries" he must be and remain Christ-centered; he ought to inquire whether "the mysteries of God" are really the primary concern of his labors (I Cor. 4:1). Without being aware of it, the bug of secularism may be working in him; the cancer of humanism may already have destroyed within him the tissues of his spiritual life. Without realizing it, the first motive of his apostolic endeavors may imperceptibly, as time went on, have been shifted from zeal for the glory of God to an interest in the welfare of men.

Clerical Jealousy?

It could well be, that a certain *invidia clericalis* stirs his heart as he watches the successes of the godless; in his anxiety to outdo them, his thoughts are principally focused on the improvement of the parish finances rather than on the preaching of the mysteries of God and grace to his parishioners. He thinks little of a priest who is ignorant concerning labor problems and neglects the work for the social and cultural interests in society.

"You must not fall in with the manners of this world," says St. Paul (Rom. 12:2); still, the priest does conform to them in his way of thinking, speaking, acting—even in the way he likes to dress and to recreate. "Like the many who adulterate

the word of God" (2 Cor. 2:17), he is inclined to believe that God's Word and the Church's liturgy ought to be accommodated to the spirit of the times rather than to the will of God. Like Father William Monaghan in *The Cardinal* he might not only be a "Dollar Bill," but also a "Dogma-Bill," for certain truths of our holy religion, such as hell and purgatory, the wrath of divine Justice, and the folly of the Cross, are discretely omitted for fear that they might offend the pious ears of modern believers.

Behind all this stands the priest's fear of not being successful in his activities. In other words, instead of seeking God he was toiling all the while not even for the welfare of his fellowmen but for his own glory. Without the slightest intention in the beginning, he used the Name of God in order to promote his own honor; the world proved to be a greater danger to him by flattering him than by insulting him.

What Are Our Motives?

We say, indeed, with St. Paul, "The charity of Christ presseth us." However, we must admit that it is not the contemplative charity of God that compels us most, but the social charity towards men. How else could we explain the fact that our daily activities so often crowd out the time to be reserved for meditation and spiritual reading? Evidence also is the niggardliness which we exhibit in the amount of time which we "sacrifice" for the preparation and thanksgiving of holy Mass which, after all, is the act proper to the nature and function of the priest.

In days of old a soul had to tear himself from the contemplation of the deep things of God to the service of a brother in misery; today it seems to be more difficult to turn from the misery of our brethren to the loveliness of God. The priest who is expected to represent his Master "in all that he does, and in all that he is, whether consciously or not," should remind himself that the divine High-Priest spent thirty years of hidden contemplation and prayer to His Father before entering upon the three years of public activity among men. Even during His active years He returned at times from the toil of preaching and healing to a lonely mountain, there to pray —alone with His Father. "Like Moses," says Cardinal Suhard, "a priest is a man of Mt. Sinai . . . At the very moment when he is most active and in the thick of things, a part of him, his highest part, must remain on the mountain, lost in the clouds."

The priest is not a philanthropist; he is the man of God, taken from among men to relieve the lot of men, pressed by the love of God. The compassion of Christ for men was rooted in the love for His Father. In His last high-priestly prayer before

His death, He prayed to His Father: "So let the world know that it is thou who hast sent me, and that thou hast bestowed thy love upon them, as thou hast bestowed it upon me" (Jno. 18: 23).

The Charity of Christ

The advice: "Do a good turn daily," cannot be taken as a substitute for the Ten Commandments of God. Today that person seems to have reached the height of perfection of whom it can be said that he helped his fellow-men while it is evidently forgotten that the condition for serving one's fellow-men is the service of God. The "Serving at the Tables" (Acts 6:2) by the Apostles in the daily administration of relief began around the Eucharistic Altar until it grew to such an extent that other men had to be put in charge of this duty of charity, a circumstance which occasioned the creation of the first relief-organization. In later centuries priests have committed many sins of omission with regard to social reform. The reason for this was not the fact that they loved God too much and men too little: the reason for their neglect of the poor, the suffering, the underprivileged, the slum-dwellers, was the fact that they were lacking the love of God.

It is the pure love of God that makes the priest "available" to men. One cannot love one's neighbor without loving God, for "love springs from God" (I Jno. 4:7); nor can one love God without loving one's neighbor: "The man who loves God must be one who loves his brother as well" (I Jno. 4:21).

The priest expresses in his very nature as mediator this togetherness of the love of God and the love of man. As man of God he must stay close to God; being "the minister of Christ," the Son of God, he is expected to reflect the sentiments of Christ who is the Source of all priestly work: *Fons totius sacerdotii* (III, Q. 22, 4). "Chosen from among his fellowmen," he cannot flee men, for he is the representative of men before God (Heb. 5:1). In the light of this truth it becomes evident that priests could never give up the fine work of education and social service that they are doing in our vast cities, in the country, in workshops, factories, hospitals, and prisons; or in the army, as pastors, assistants, professors, Catholic Action chaplains; they would only betray their priestly vocation and play into the hands of the enemies of the Church, if they withdrew from these fields of action.

The Need of Understanding

Of course, in order to cope adequately with this God-and-man-embracing task, the priest more than anyone else is in need of the Gift of Understanding which gives him a keen sense for the Divine and leads him to

judge rightly of human affairs. He is in equal need of the Gift of Wisdom which makes him judge all things in view of God, the First Cause and Goal of all men. The priest is chosen to lead men on to the union of love with God in the *visio beata* "by offering gifts and sacrifices in expiation for their sins." "I may give away all that I have, to feed the poor; I may give myself up to be burnt at the stake; if I lack charity, it goes for nothing" (I Cor. 13:3). Suppose, in his fight for social justice and economic readjustment, a priest would succeed in turning the world into a new paradise, but had no burning desire for God and the salvation of men. He would waste his time! For all will be swept away: the sciences, the care of souls, the apostolate, annual conventions, and theological and philosophical speculations—only the loving Vision of God will persist.

St. Paul was an apostle, and nothing but an apostle; the establishment of the reign of Christ was foremost in his mind and will. By transforming the minds and hearts of men in the Spirit of Christ he started spontaneously a social revolution. Karl Marx dwindles to nothing before Paul of Tarsus as a social reformer; still, when St. Paul came to Corinth, this cosmopolitan center of world commerce with all the misery and injustice that such a place would create, he did not come with a plan for social and economic reform; he came with the Cross and its folly as the only evidence of God's power. "I will confound the wisdom of wise men, disappoint the calculations of the prudent!" (I Cor. 1:20) What a man of daring, self-forgotten courage and confidence in God! . . . a man of God among men!

The reader may have the impression that this article is aimed at the clergy for being too deeply interested in material things and the physical improvement of the Church; these thoughts, the reader may think, the author is weaving from his mind as he is closed off from the world in the cell of his friary. That is not the case. For, as Cardinal Suhard says, the human perfection of the social order is obligatory upon the priest. "The priest must follow with sympathetic attention the evolution of material techniques and of the sciences of man . . . so as to preclude the world's becoming a swarm of slaves, even satiated ones, over whose loves and minds a minority of omnipotent technicians will have domination." The various endeavors to improve the lot of mankind in its social, political, and cultural life, the mounting advances of the sciences in every field, down to the most recent discoveries that are made as time goes on, should be an addition to the offertory to be incorporated "into the stream of praise, worship, petition and supplication for forgiveness

which carries humanity along in the wake of the Sovereign Priest, toward His Father and ours."

The 'Torment of the Infinite'

As man of God among men the priest brings to the self-complaisant and self-sufficient men of today in the words of Cardinal Suhard "a priceless good, that of worrying it." He is the "minister of restlessness," "the dispenser of a new thirst and a new hunger." His is a cry that outcries the noises of our busy machine age, spreading "that torment of the infinite" in a world frantically seeking satisfaction in the false infinites that matter can offer.

In his poverty, as secular or as religious priest, he protests against the false worship of material goods, which is the cause of most social and economic evils of the day.

In his chastity he is, like the Immaculate Mother of the Priest of priests, a Pillar of Ivory in the ever mounting waves of sensuality, and an upholder and defender of that which is good, holy, and beautiful in human love.

In his obedience to God and the Church he is a bulwark of the freedom of the spirit against the totalitarian arrogance of undisciplined minds.

The priest stands "midway" between God and man. He is a man of God among men. As such he is obliged to God as well as to his fellowmen. He cannot leave the world for God's sake, nor leave God for the world's sake. He is the reconciler between God and men. He is the balance of the universe. He is the living bridge over which God comes to man and man climbs up to God.

One Bishop's Family

The newly named Bishop of Kamloops, British Columbia, comes of a family which gave five sons and two daughters to the service of the Church. Msgr. H. Alphonsus Harrington also has three priest nephews, a nun niece, and two adopted nephews who are priests.

Bishop-elect Harrington was born 52 years ago in the Diocese of Pembroke, Ontario. He was the youngest of the five priest sons of the late Mr. and Mrs. Timothy Harrington, who lived on a farm at Killaloe. In addition to their five sons who became priests and two daughters who became nuns, this devoted and hard-working couple had three other sons and two other daughters. One of these other daughters, Mrs. Sam Coyne of Killaloe, adopted and reared two boys who came to Canada as orphans. They became priests, the Revs. J. P. Brown of Pembroke and L. P. Casartelli of Calabogie.—**Family Digest.**

Of Jubilees and Jubilarians

The same all over the Church — *Stephen J. Roche*

THERE are two moments in our lives when people speak well of us—on our Jubilee Day and when we are dead. Time-honoured Latin tags remind us of our duty in that respect—De mortuis nil nisi bonum. Both events closely resemble each other. There is a great concourse of people in proportion to the importance of the individual. They are panegyrics for the Jubilarians and the Dead. There is the sort of Agape or Love Feast of the Primitive Church provided for both occasions. A certain Christmassy atmosphere surrounds the Jubilarians, a certain All Souls' Day atmosphere surrounds the Dead. The mentality, strange to say, both of the Jubilarian and of the Dead, if he could but speak, resembles each other. Seneca, although not himself a cynic, aptly expresses it: "Cogita quam diu eadem feceris; mori velle, non tantum fortis aut miser, sed etiam fastidiosus potest"—"Consider how long you have been doing the same things; death may be desired not only by the valiant or the miserable, but also by the victim of ennui." The Jubilarian, especially if he happens to be a priest, may well consider the day as the last milestone on his earthly pilgrimage and so suffer from — the taedium vitae — weariness of life.

These few reflections on Jubilees are very apt at this moment, seeing that something like twenty priests here in Scotland are about to celebrate the 25th anniversary of their priesthood. These thoughts or reflections may be classified under three headings. (1) Those who organise the Jubilee; (2) The Jubilarian; (3) The Press whose duty it is to inform all and sundry of the happy event.

It is certainly a great testimony to the generosity and forbearance of our layfolk that having put up with a cranky old priest like myself over a period of years, having been obliged to sit dumb Sunday after Sunday and listen willy-nilly to his vitriolic comments on their meanness, their lack of support or mere indifference, they should, like the faithful dog, turn round and lick the hand that lays so heavy on them and spare no pains to make the Jubilee Day something to be remembered and treasured up for after days.

Anglican and Presbyterian clergymen have, so far as I know, no Silver Jubilees to recall their ordination or their

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Father Roche writes from Dumfries, Scotland. He tells us he has cancer of the throat and has been given a "sporting chance" by his physician. Please say a prayer for him.

call to the ministry. Those who organize the Jubilee play the children's game of "hide and go seek." There is a conspiracy of silence. The good pastor, of course, is supposed to be in ignorance of all the "carrying-ons," and yet the faithful know to a day, this joyful anniversary. Of course, there is always the "confidence man" of the pastor who knows or at least pretends to know everything. He has probably blown the gaff and, although he remains behind the scenes, he is none the less the prompter of those on the stage and is ever at hand at all the committee meetings to assess the scores and provide the necessary hints for "touching" new sources to swell the proverbial wallet of notes to be presented to the Jubilarian.

The "Illuminated Address"

Then there arrives the very delicate matter of drawing up the "Illuminated Address." If the pastor has no assistant priest or any parishioner further advanced than the school-leaving certificate, a deadlock happens. In my humble opinion Catholic publishers could very well man the breach by printing a stereotyped address to suit all Silver Jubilees, and the local committee could then fill in their beloved pastor's name. I once witnessed an Archbishop present a Catholic Labour Mayor of a very important industrial city the usual stereotyped blessing of His Holiness with photo included, and the good man was quite convinced it was an original document with the personal Papal signature.

The two main difficulties being overcome—the Wallet and the Illuminated Address—there remains none the less the "weather," which plays a preponderant part in our daily lives. There is a special Mass in the Missal "ad postulandam gratiam bene moriendi"—to ask the grace of dying well; but at the moment we are concerned with Jubilees, although, in parenthesis, it is equally true that fine weather is a great asset at funerals. However, the Church foresees every little event in the lives of her children, and I have just managed to dig out in a very complete ritual, an invocation suitable for the occasion "Ut fidelibus tuis aeris serenitatem concedere digneris, te rogamus, audi nos."

"Haec Dies!"

Finally comes the great day. "Haec dies quam fecit Dominus, exsultemus et laetemur in ea, alleluia!" The Jubilarian naturally is the center of the piece, as he will be later at his own funeral. It is he who celebrates the Jubilee Mass, while generally it is a priest pal who preaches the panegyric. On an occasion like this, naturally the pastor is described under the most rosy colours so that he himself must feel like the man described

by St. James "who beholding his natural face in a glass, goeth his way, and straitway forgetteth what manner of man he was." There is generally a prelate or two in the sanctuary, and the bishop of the diocese to give the whole affair a touch of colour, but on this occasion when there are about twenty Jubilarians, there are not enough bishops or monsignori to go around, and the only source "to tap," as we have acquired the habit now, is the U. S.A. where monsignori are as plentiful as autumn leaves.

Not all priests however celebrate their Jubilee in a public way. I knew one, a great Latinist and Chancellor of his diocese and by no means a misanthrope, who returned to his native village in Ireland to say his Jubilee Mass and spent the rest of the day by his mother's graveside in thanksgiving for the vocation she had been the means of giving him. It would be ridiculous, of course, to expect our twenty Jubilarians here to return to Ballyhooly or Ballyhaunis for the same purpose. Besides, the Irish climate does not lend itself to such emotivity.

Another, not quite so extreme, retired to a Retreat House to meditate on that beautiful prayer at the Offertory of the Mass, where the priest offers up the Host "pro innumerabilibus peccatis, et offensionibus, et negligentiis meis." If any Jubilarian should feel of that mind, there is the new Trappists' Abbey at Nunrau.

Due Publicity

Lastly there is the Press. My sympathy goes out to reporters and editors. A most maligned body whose lot is a very unenviable one. The reporter has to try and render readable all the gibberish uttered at the presentation, while the editor has to try and allot space to the contending Jubilarians, each firmly convinced that it is he who should head the bill, while the real state of affairs is, that outside his own parishioners and a few other old cronies, nobody is in the least interested in him and his Jubilee and will manifest the same lack of interest when he quits for good this passing show.

The following epitaph on a poor old washerwoman's grave in Sheffield would serve as a wholesome thought on our Jubilee Day:

Here lies a poor woman who always was tired;
She lived in a house where help was not hired,
Her last words on earth were:
Dear friends, I am going
Where washing ain't done, nor sweeping or sewing.
Don't mourn for me now, don't mourn for me never.
I am going to do nothing for ever and ever.

Mary in the New Testament

Wm. L. Newton, S.S.D.

An evaluation of the Marian texts

PROPHECY is obscure and it falls far short of the realization. This we have learned from the messianic prophecies and their fulfilment in Christ. It is no less true in the case of the woman whom God elected and prepared as His instrument in bringing the Redeemer into the world. In the New Testament the "woman" and "virgin" of prophecy is identified as Mary; but the amazing import of her participation in the victory of Christ goes far beyond anything foretold of her. Christ, the Son of God, came into the world to rescue us from the powers of darkness; but he both came and achieved His purposes as the Son of Mary. This is the context in which we must read what the New Testament has to say of her. Further, it helps our appreciation of her place in the story if we distinguish, as the hagiographers seem to do, three stages of it. First, she is given a most prominent part in the gospel of Christ's birth and infancy. Second, during the public ministry of Our Lord she is more in the background. Third, in the closing scenes she comes forward again into a very significant prominence.

I.

The fact that Matthew and Luke each devote two chapters to the subject of the Nativity reveals the right Mary has to consideration in the entire gospel. Matthew wrote for the Jews with their rich heritage of messianic prophecy; Luke for the Gentiles, to complete their knowledge and confirm their faith. The substance of their message is the same: the miraculous nature of Christ's birth of a virgin; His identification as the Messias and Son of God; His manifestation to Israel and to the Gentile world. Christ, therefore, is the central figure; yet we cannot help being impressed with the essential part given Mary in this mystery. No aspect of it would be complete without her; and the Evangelists leave no doubt that they intended assigning her such a relation to the event.

In current discussion of this subject among Catholic authors, the primary question, as already suggested, is the identification of Mary as the Mother of the Messias foretold in prophecy. This is removed from doubt by Matthew's quotation of Isa. 7, 14; and more so by the fact that she recapitulates in herself, and brings to its most glorious achievement, the part granted by God to women in His messianic designs. In view of prophecy, there is something most solemn and dramatic in the appearance of the angel to her. It

recognizes her as among those foreordained by God as agents in His redemptive plan; and it places special emphasis on her particular mission.

The importance of this scene is evident in the fact that here, in a relatively few verses, are divinely revealed most of Mary's sublime prerogatives. Her immaculate conception shines forth in the address of the angel; for her fulness of grace must be understood in the sense of Eph. 1, 6, as the grace with which God favors us in His Son, the sharing in the divine nature. Consult *Ineffabilis Deus* as quoted by Pius XII in his *Fulgens Corona*. Her perptual virginity finds its proof here; her divine maternity is the essential theme of the narrative; her causal participation in the Redemption follows from her free assent to the message. With these doctrines the Catholic author can be engaged only to clarify or illustrate them. Some discussion, however, centers around a few particular questions.

The fact that Mt. 1, 22 cites Isa. 7, 14 as fulfilled in the birth of Christ need not imply a definition of the term "virgin" in the prophecy; it is a confirmation of the messianic character of that verse. Indirectly, however, the uncertainty attaching to the term in Isaias is removed here by the other evidences of Mary's virginity. Luke, of course, is insistent upon her virginity, attributing to her this quality twice before he tells of the annunciation.

Mary's reply to the angel, "How shall this be since I know not man?" has received attention from two directions. The text has been suspected by one textual critic, with preconceptions, on the mere evidence that it was wanting from an Old Latin codex (b); and upon his suspicion he bases the inference that Luke orginally said nothing about the virgin-birth. We are grateful that there are among us men capable of demonstrating with sound scientific argument the weaknesses of such tendentious opinions.

The other direction is more worthy of consideration. It is contended that the words "I know not man" refer only to the present and not the future. Hence their meaning is, "I am not yet married"; and they imply nothing with reference to virginity. There are some Catholic exegetes who regard this interpretation as natural and defensible. The view is not unorthodox, since Mary's virginity is left clear otherwise in Luke. It does, however, set aside her vow of virginity. The opinion has been well answered, and will have little effect upon the common and still more defensible understanding that Mary had a vow, or at least a solemn proposal of ever remaining a virgin.

The central thought in this entire narrative is the miraculous conception of Christ,

through the immediate influence of the Holy Spirit. As this affects Mary, it takes its significance from the identification of her Son: He shall be great, the Son of the Most High, and He shall occupy the throne of His father David, and be king over the house of Jacob for ever. Each of these designations establishes Him to be the expected Messias. Do they also establish His divinity? In assessing their value a distinction is necessary. In themselves they perhaps do not go beyond His messianic character. But their meaning must have reached beyond this for Mary; and when Matthew and Luke wrote there was full knowledge of Christ's divinity. In any event, this is the revelation that crowns all that God has manifested to us: Mary is the Mother of Jesus, of Jesus who is God. There is hardly limit to the dignity that this implies, or to the spiritual privileges it entails.

It is here too that we must look for the basis of her universal motherhood, and especially her spiritual motherhood over Christians. By her assent to her mission Mary conferred an honorable distinction on the whole human race, by uniting it with the nature of God. By it she also gave spiritual birth to those who through the Author of grace have been called to a share in His divine life. St. John seems to reveal his awareness of this spiritual maternity in two ways. In 1, 13 he speaks of our birth of God in terms that are reminiscent of Christ's virgin-birth. And again in 3, 3-5 when speaking of Baptism he implies a virgin birth. The Fathers have often taken up this thought, and it is reflected more than once in the liturgy of Baptism. Here is one of the instances in which we find the patristic parallel drawn between Mary and the Church.

II.

After this outpouring of divine revelation which in so short a space tells us so much about Mary, the Gospels maintain a relative silence in her regard. The single episode of her finding the Child Jesus in the Temple is our only illustration of her life during the hidden years at Nazareth. During the eventful period of the Public Ministry we come upon only three references to her. It does not follow from this that Mother and Son met so seldom during these years, for Our Lord was often in Nazareth or its neighborhood, and it is certain He would not have neglected seeing her. Still the fact remains that mention of her is confined by the Gospels to these three instances. Further, in all three texts there is an apparent separation between Christ and Mary that has called for attention.

At the marriage feast in Cana Mary's solicitous remark about the failure of the wine with the words, "What to me and to thee." The expression occurs

often enough in both Testaments. Commentators appear to agree on two things: first, whatever the meaning, it must be interrogative; second, the force of the words will depend upon the context. In some cases it can have the strong sense of "Let me alone," or, "Do not bother me." This is admitted here by some Catholic authors. There does not, however, seem to be anything in the situation or its sequel to justify this. The words can have, on the other hand, and here probably do have, the sense of "What do you wish me to do?" implying, "Leave the matter to me." But whatever the exact interpretation, and there are many opinions, one thing is certain: John has no intention of saying that Christ rebuffed or rejected His Mother.

On a later occasion (Mark 3, 21), when Our Lord was told that His Mother and brethren were enquiring for Him, He declared His mother and brethren to be those who do the will of God. Some time after this a similar situation arose (Luke 11, 27f), when a woman blessed the womb that bore Him and the breasts that nourished Him. He replied that they are rather blessed who hear the word of God and keep it. In either event His meaning is clear: the spiritual relationship He had come to establish between God and mankind rises immeasurably above blood kinship, even above that of a son to his mother. John has this principle in view when he says of our spiritual birth (1, 13) that we are born, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This same principle explains why there is no more frequent mention of Mary during this period. The thesis of the Gospels is Christ and His work of redemption; and it does not allow much room for what might be construed, especially by Christ's contemporaries, as a mere human relationship. In fact He was to encourage His disciples to leave father and mother and lands, etc., for His sake.

Finally, Catholic tradition has never had any difficulty with the references to Christ's brethren which occur here and there in the Gospels. First of all, there is neither mention nor insinuation anywhere in the Scriptures that Mary had other children. The earliest Christian traditions maintain firmly her perpetual virginity, and contest forcefully any supposition to the contrary. In view of this the burden of proof is allowed to rest on those who understand the term "brethren" as indicating blood brothers or sisters of Christ. The opinion, however, is so generally held outside Catholic circles, that modern interpreters do not bother justifying it. And yet they face considerable embarrassment in Acts 1, 14f where Christ's brethren are mentioned, and then their number given as 120!

A Trend to Mysticism

C. C. Martindale, S. J.

But there is no shortcut . . .

IN this country, one's first impression might be that the "trend" is away from spirituality itself, from "inspiration" even in "culture." Ugliness or oddity take the place of humor or even caricature: writers seem satisfied with complexity rather than aiming at structure; there is a *pointlessness* about poetry and even music which suggests that the authors stand neutral to the World, rather enjoy, positively, even the violent or obscene: for generations we have been increasingly mechanized and therefore less creative: radio, cinema and now television make even adults disinclined and then unable to do anything for themselves, and the Welfare State is rapidly destroying the sense of responsibility and therefore of obligation. Of course there is plenty of escapism. Probably an expensive evangelist recently arrived will receive much hysterical evanescent welcome: people are, I confess, smiling at Mr. Aldous Huxley's experiments with the cactus-drug mescalin, which reveals to him the Is-ness of things, from trousers to the Transcendent, and will do instead of alcohol, tobacco, or the beatific vision. But we can discern, co-existing with both these "trends" a real craving for the "spiritual"—and how should that not be so, since God has created man for the super-natural?

It is tragic that just when a great increase in spirituality is needed, the clergy should be forced to attend more than ever to finance. Not only cities extend into ever vaster suburbs and new churches and schools must be built; not only has taxation grown astronomically, but half a priest's time has to be spent in filling up governmental forms and he feels he has become an office-boy. But there has been this good effect—the clergy cannot—and the faithful know they cannot—be rich, have "grand" presbyteries, afford expensive cars, holidays and so forth. In the very recent past, the wealth of prelates, abbots, even lesser clergy, has been a powerful weapon in anti-clerical hands: but "poverty" (if embraced as St. Francis embraced his Princess—not grudgingly submitted to) is a firm foundation for very lofty virtues.

If, then, we are looking for "trends" towards spirituality, if not yet "mysticism," we cannot disregard the very marked "liturgical movement" which exists also in England (I am not speaking, of course, about any such movement among Anglicans, for nothing in the Established Church is homogeneous).

Catholics approach the subject from the missionary angle, and largely because of the distressing "leakage" among both younger and older persons. I have often wondered how many cease to go to Mass because they take no conscious part in it.

"How," said a young working man to me many years ago, "do I know what he's doing at 'tother end of the church?" To say nothing of slovenly, hurrying or inaudible priests, we observe how the Holy See not only has been making it easier for the faithful to receive Holy Communion (relaxation of the Eucharistic fast) and to get to Mass (evening Masses) but has been actually changing the ritual of the Easter Vigil so that they may take an intelligent and active part in it, and that the deacon need no more be forced to pray that the church may "re-echo with the great voices of the people" when he knows perfectly well that it will not.

And the Pope has passed for publication the "conclusions" of the International Liturgical Conference at Lugano, 1953. But one cannot disguise the desire for the vernacular in almost every ceremony other than Mass; and dearly as I treasure the *Romanae maiestas aurea linguae*, and regard it as all but necessary for scholastic theologians; but since it is taught less and less in schools, it is no more a "bond of union" between clergy and laity even within one country, and we hardly expect, I presume, that we shall Latinize whatever Christian China, India, Japan are likely to become.

Intelligent Prayer

Certainly we wish people, during Mass, to *pray*, and not merely to "read" just any prayers, but (we may hope) the Mass-prayers, and the enormous increase of sales of Missals encourages us to hope that they do. But even so, we want them to see "deeper" into those prayers, and all vocal prayer demands some use of the mind! Probably whenever one hears a foreign language, one fancies the speaker is going faster than he really is; still, some priests do "gabble," which makes attention even to a translation difficult; the essence of the Rosary (as Lucia, of Fatima, so often insisted) is "meditation"; but, when publicly recited, too often it *is* gabbled and really shocks non-Catholic listeners. We smile at Oriental "prayer-wheels" that the devotee sets whirling, so that when he has left, the wheel goes on praying "for" him: but in pre-Reformation England we had something rather like that—wheels with little bells attached to them, which went on turning and tinkling when the worshipper departed. Not *merely* "mechanical," perhaps; we still like to think of a candle burning "in our name" when we can no

more consciously pray! But the "praying" of the Rosary or the Stations of the Cross is among our protection against "externalities," or what I may call "pageantry."

I know I am prejudiced. I am exhausted long before the end of a Canonization in St. Peter's. I have been to (and loved) too many Eucharistic Congresses not to remember that during long, long processions I have soon been unable to be conscious of anything but blazing sun, torrential rain, my neighbour singing out of tune or the neck of the cleric just ahead of me. Well, penance is a form of prayer. But instructive as e.g. Missionary Exhibitions are; invigorating as it is to hear the Credo chanted by a hundred thousand voices, there remains the possibility of finding satisfaction in the external triumph, in having beaten records, briefly, in the Pageant.

Though I may seem rash, I would deprecate any "trend" which denotes an appetite for preternatural events that may or may not be miracles. St. Gregory's words in the 7th and 8th Lessons for Quinquagesima are worth pondering—they are, after all, only St. John's own doctrine: miracles are always "signs" and point beyond themselves. Yet it seems almost impossible to persuade authors (or artists) not to decorate the story of, for example, Fatima, so strong is the popular instinct for the melodramatic. We are right in being grateful for the miracles recognized at Lourdes, but would not be, if we allowed them to eclipse our Lady's *message* which was in terms of holiness and of repentance, though few, relatively, remember her triple call for the latter. Miracles do not seem to take a prominent place in the history of Fatima; but even there, what Lucia again and again insisted on was our Lady's cry that men should turn away from sin. As for the whole field of physio-psychological phenomena such as ecstasies and the stigmata and so forth, the late Fr. Thurston's books have given pause, I think, to any headlong enthusiasms so far as England goes, though possibly they are studied still more scientifically and theologically in France, e.g. in the *Etudes Carmelitaines*. But I trust it will be admitted, in the end, by all, that the disabilities once roughly called "hysterical" can quite well *co-exist with* real supernatural graces.

Renewed Interest In the New Testament

But more consoling than any excitement about portents or even than the rush to shrines, is the unmistakable increase in reading and *studying* the New Testament, and not least St. John and St. Paul. These lead us towards the mysteries of grace, incorporation with Christ, and the inhabitation of the Holy

Ghost—these are now dwelt on e.g. in retreats to an extent to which, I can safely say, in my boyhood they seldom if ever were. These in their turn lead towards what are called the "higher" forms of prayer, in which words need not (indeed, cannot) be recited, nor is God being merely "thought about": "I will not have my thoughts instead of Thee": "I do not think of Thee; I am too near Thee," are lines often quoted by those who urge souls forward to such prayer. Obviously this opens every door to the self-flatterer. Theologians tell us that we may hope for the "higher" prayer; some even say that we may try to obtain it. Possibly—but not in order that *I* may derive satisfaction from such prayer, but only if it makes me more pleasing to God, and so, more closely united with Him. (In somewhat the same way, in Purgatory I shall suffer, and no doubt wish that I shall cease to do so; but not because *I* dislike the suffering, but because, if I still suffer, I am not yet wholly pleasing to God. If I wished to be "out of Purgatory" chiefly for my own sake, that would prove that I needed still to stay there.)

That more people may pray, and with the purest form of prayer that God may grant them, we earnestly may hope. But there is no way of advance to higher prayer, to holiness, that is, to pleasing God with all that is in us, save abnegation of self-will. Ever since our Lord said: "Not My will, but Thine, be done," the saints have taught the same. The paradox is endlessly verified—He that would save his life, must lose it. But the moment we have done that, or are seriously trying to do so, we can give faith and hope free scope, and trust the Lord to help us even by miracle. It is tragic if we reduce our Catholic life to correct behaviour and non-denial of dogmas! It must not be our wilfully "unaccustomed faces" that "miss the many-splendoured thing." We pray, therefore, that priests, first of all, may receive the vision, however obscure, of what our Lord invites them to, and may respond by living, each in his measure, the heroic life. For nothing less is asked for—by our world as it is, or by Christ.

Operating Expenses

The story is told of the old colored preacher who had a stingy congregation. One member rose to object that salvation was free—"De Lord he rains on the just and the unjust."

"Dat's just hit," the parson replied. "Effen yo' wants to drink rain water, hit's free. But effen you wants hit in a bucket and brought in yo' house, dere's a slight service charge.

"Pass the hat, Deacon."

Caring for the Other Sheep

Francis O'Duignan

The rural road to priestliness

THE prospect of loneliness and lack of work sometimes dampens the spirits of priests newly assigned to small rural parishes. A veteran in this field hereby offers some suggestions as to how this prospect can be defeated in priestly ways. The theme is old—being all things to all men. What follow are merely variations on that theme, variations which have recommended themselves to the writer over a long number of years.

First, a new pastor has much to gain from consulting his predecessor about opportunities and needs specifically local. Along this line, why not a sort of spiritual guide drawn up by the departing pastor with, perhaps, the aid of the Dean or Diocesan Consultors?

Next, two hours daily, three or four days a week, might with vast profit be devoted to making personal contacts with parishioners, fallen-aways, and non-Catholics. Events like the golden wedding anniversaries of non-Catholics afford priceless occasions for visiting them personally, congratulating them, and praising the fine example they have given the younger folks.

The writer is pastor of St. Patrick's Church, St. Patrick, Missouri.

On the outskirts of our little parish we had a man who was very prejudiced. A letter from the priest on this man's golden anniversary made all the difference in the world. He carried it around with him for six months, showing it to his many relatives and friends, and then consigned it to an important place in his scrap-book. After that he would do anything for a priest, even asking him to preach his funeral sermon.

Some years ago we had a Baptist lady, from a non-Catholic section, join the Church. Her parents were furious, threatening even to shoot the priest. Two years later the couple celebrated their sixtieth anniversary. Among the callers was the priest, affirming the honor that was his to be able to visit with a couple whose long life must have such a happy influence on the young people of the community. The priest became their friend and occasional visitor. The old lady, when she was on her death bed, asked for the priest to come to her assistance.

Visiting the Sick

Calling on sick non-Catholics has similar results. During my first year as pastor I had called many times on such a lady. After she died her husband moved away and I lost track of him.

In a few years he also became sick. I had almost forgotten him when one of the parishioners came in to tell me that he was wondering why I did not call in to see him and talk to him as I had to his wife. I shall never forget how glad he was to see me.

Worth pointing out is that in rural sections it is not so easy to call on homes without some such excuse as a celebration or illness. People in the country are more conservative, and their circle of friends and visitors is well defined. It is hard for them to break away from the traditions of the past. "What will my neighbors think?" is a common question for them. When a young pastor comes into a parish he automatically has a good excuse in just the desire to get acquainted with the people in his community and to offer his service to all. An approaching mission likewise justifies a visit to non-Catholic homes to extend an invitation.

The results may not always measure up to youthful expectations; yet it all helps to get non-Catholics over the idea that they are not welcome at Catholic services, and to impress them with the assurance that they can feel free to call on the priest at any time. Recently, some of our ladies were speaking about "their priest." "Wait a minute," said a non-Catholic neighbor; "he is our priest as well as yours."

It is important to go out from church to visit non-Catholics. But a tailor-made opportunity presents itself when non-Catholics visit church. Baptisms, weddings, and funerals are the chief events along this line. It is good to invite non-Catholic members of families to a baptism, especially when it involves the child of a mixed marriage. Visitors will appreciate explanations of the ceremony and of the symbolism used. For weddings and funerals leaflet missals may serve a kindred purpose.

Use The Press

Paralleling the work of the K. of C. on a local scale, the rural priest can multiply his influence by making use of the town or county paper. Here space is not at a premium, and anything with a local touch is always welcome. An article written by a priest who may be met downtown or at the ball game has more appeal for the average reader than a topic coming from an unknown author, however literary it may be. People like to hear the opinions of those they know, and to read what they have to say.

Seventeen years ago this writer began contributing occasional articles to the papers of the adjoining towns. Christmas, Easter, Advent, First Communion Day all offered ripe opportunities. Items of community

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interest or of a patriotic nature were covered now and then for variety. Considerable interest was shown by the readers, so that after two years these pieces became a weekly feature. Even while on vacation in Ireland we were urged not to suspend this work.

Few men are in a better position to measure public opinion than the editor of a paper. Sam Ball, a veteran editor of *The Gazette Herald* of our neighboring town, retired recently after sixty years of service. Speaking of the various outbursts of prejudice which he had witnessed in his time, he went on to state that these weekly articles did more to overcome bigotry and promote good feeling than all the other work of the priest. "You speak on Sunday mornings," he wrote, "to people who do not need to have tolerance stressed. In the press you speak to some 15,000 people, most of whom can benefit much from what you say."

Incidentally, it is surprising how far a county paper can travel. A short time ago we wrote a series of articles on the Bible. A reader halfway across the country was asked to participate in his church convention. He cut some of these articles out and read them to the gathering. He was generous enough to write back and tell me that his listeners all came round to him after the meeting and asked him where he got all that good stuff.

The Mailman Can Help

Another angle to the writing line is the use of the U.S. Mail We can extend greetings to non-Catholics at Christmas, for example, invite them to Midnight Mass, and enclose a copy of the leaflet missal. To some we can feel sufficiently free to enclose a subscription to a Catholic paper as a tribute to their tolerant spirit. Last year a recipient of OUR SUNDAY VISITOR was so delighted with it that he remarked that his Catholic son-in-law should be reading it. So he took out a subscription for him!

Another focus of opportunity is the public school. Unfortunately too many of such schools are isolated from priestly contact. Yet the staff of the average school of today must be intelligent, and usually is broad-minded and reasonable. Unless teachers loved their profession and took a deep interest in the welfare of youth, many of them would turn to higher-paying positions. All of these teachers have some idea of the superior training of the priest, his vast experience, and concern with youth. It is easy, therefore, for the pastor to be on friendly terms with the schools in his parish, and also to be a welcome guest there without becoming a nuisance.

Non-Catholic students seem

to be eager to have a priest talk with them, for he usually has something good to say. Our neighboring high school, for instance, has an enrollment of about 200, with less than half a dozen Catholics sprinkled among them. For a number of years we have had a Religious Emphasis Day, when three ministers and a priest are invited to talk to the students in different rooms and answer their questions. About three-fourths of the students usually make every effort to get to the room where the priest is going to speak. Courtesy, on more than one occasion, has prompted the superintendent to ask some of the students to go to other rooms. Before leaving, they usually request to have priority there in the afternoon, or on the next occasion.

At the outset it was announced that any student wishing to have a private conference with any of the speakers could do so. Here again the priest seems to be the favorite. Such visits, by the way, have the further advantage of stimulating the morale of the few Catholic students and of giving them added pride in their religion.

A final suggestion deals with the priest's potential role in social welfare. It is advisable for the pastor to be on friendly terms with honest civic leaders and especially social workers. Here he can do much good while remaining the real priest. His counsel will sometimes prevail when all else may fail; and his suggestions will always be listened to by men of good will. Some non-Catholic social workers, for example, asked the writer to be president of the Northeast Division of the Missouri Association for Social Welfare, and on four successive years have re-elected him. Without mingling in politics we could often make a better effort to see that men and women of broad vision and free from prejudice be elected to public office.

Such are some of the many apostolic activities awaiting the country priest. No need to worry, then, about loneliness or stagnation on the rural road to priestliness!

Pastoral Theology

On Sunday morning about 5,500 people appeared to receive Holy Communion. As the parish church contained only two moderate-sized ciboriums, the missionaries were in a dilemma: how to consecrate enough Hosts to give all Holy Communion? But necessity and American ingenuity came to the rescue: the priest simply took large tin biscuit cans, lined them with corporals, and filled them with the wafers.—D. J. Corrigan, in **The Liguorian.**

In the Place of Christ

✠ *John F. Noll, D.D.* *An inspiring thought*

ONLY recently we read this beautiful eulogy of a priest who had just died:

"Father ———— was a living exemplar of the ideals which the Church herself seeks to place before us.

"As human beings we are so constituted that often we need the example of some personification of the qualities which we seek to set before ourselves. Father ———— was such a personification.

"But with him there was a constant endeavor to transfer to Christ Himself the attraction he exercised over people as a personal model."

Who is to exemplify more in his life all the things preached from the pulpit and written in books of moral and spiritual guidance than the priest? When he is the exemplar he is personally respected, and his office revered. When he is not such an exemplar, those who know him, and particularly his parishioners, lose their respect both for him and for his office. They know he is consecrated for life to God; that he is the Church's representative in the area called his parish, and, therefore, expect him to be a spiritual man, a holy man, an ambassador of Christ, a dispenser of the mysteries of God, a priest forever, sacrificing in the local church in the place of Christ, the Eternal High Priest.

They expect him to be a true gentleman, unworldly himself, yet interested in the worldly problems of his people; the father of his entire flock and, therefore, not open to criticism because of favoritism.

What is the estimate which all the people, Catholic and non-Catholic, within your jurisdiction, have of you?

Many of your people sense your obligation better than you do, and that is possibly why they expect much more. If they are willing to take some of your burdens on their own shoulders, such as to be workers for you, as the men and women praised by St. Paul as his coworkers, let them do it. Of course, they will not volunteer lest you would misunderstand them, but you could handpick them.

Let yourself never be accused of neglecting to instruct the lambs of your flock and through them to bring spirituality to their homes.

Let yourself never be accused of neglecting the youths of your parish who are in high school. They should not only be instructed and guided for their sake, but that they might, as apostles, try to be of moral and

spiritual help to their non-Catholic fellow students. Every Catholic is expected to advertise his Church creditably. If that were being done, there would be no religious prejudice to combat, because by their good fruits the Catholic Church would be judged most favorably.

God in our Confessor

Our confessor, we are told, takes the place of God. But how many remember that? Cardinal Vaughan certainly did. When the Cardinal came to Westminster he selected as his new confessor his private secretary Msgr. Johnson. The first time he came to confession he astonished the priest by bending and kissing the latter's feet at the end of his confession. The embarrassed confessor remonstrated, but the Cardinal said gently: "Let me—it does me good." When that answer failed, he cut short further expostulations by the pointed remark: "It is not **you** I am reverencing."—**The Redemptorist Record.**

Spain's Catholics

As every traveler knows, there is no majority of practicing Catholics in Spain. Nor in France or Italy. The Protestant revolt that struck northern Europe in the 16th century never touched the Latin countries with success. Had it done so, we might today behold a smaller, but more virile, Catholic community among the Latins. The Spanish review, **Ecclesia,** basing its statement on reports by investigating priests, says that a great majority of the laboring class, no longer practices Catholicism. This is nothing new. What is new is that many of this class are embracing some form of Protestantism. "The report finds that Spanish workers consider ecclesiastics more concerned for the rich than the poor; they favor separation of church and state; they feel that some small increases of wages have come from fear of communist infiltration rather than from any devotion by the Franco dictatorship to principles of social justice."

In business, we think competition is a good thing. We do not place revelation or religious truth in the category of business, but even there, competition may not be harmful. It keeps one on his toes. It gives him a sharpness, a devotion, a zeal which hardly anything else can supply. It is part of God's way to draw good out of evil.—**Ave Maria.**

Is Education Seeking The Hedgemaster?

Edward F. Kenrick

A rugged, grass-roots education

THOMAS CARLYLE levelled history to the biographies of great men. At least in mid-March, that St. Patrick ranked with the greatest is obvious. To his chosen land Patrick bequeathed the title, "Isle of Saints and Scholars," and, even in Penal Times, Englishmen, who had not yet signed the Atlantic Charter, could not obliterate the Irish Hedge Schools —schools which offered a vigorous contrast to the little red schoolhouse we know today.

Study in the Hedge Schools was literally a rugged, grass-roots education with class held in the fields, particularly where hedges afforded concealment from government agents who seemed to think every week was "Visit Your Schools Week." Books were few, precious and eagerly shared; farm chores left little student leisure; there were no blackboards, no loudspeakers, no audio-visual aids.

Today's photogenic schoolhouse bulges lavishly with every conceivable accessory. Books are plentiful; every scholar has a mound of them, each a masterpiece of editing. No government agents break up class.

Apparently though, hardships sometimes have a way of bringing out the best in a person even educationally, for the Hedge scholar loved learning and gobbled it up. Our own silver platter approach doesn't seem to have all the youngsters gobbling quite as eagerly. Some leave the day's last class shot out of an invisible cannon and they're not slowed down by too much Book Ballast. In a number of instances government agents in the person of truant officers are paid to keep them in class. Yet withal, we're educating on a universal scale today, which may be good or bad, but it has helped some who otherwise would never have gone near a Hedge School and we're rightfully proud of our advances against illiteracy.

In the Irish tradition the schoolmaster, a law unto himself, could teach discipline to the "Iron Duke" of Wellington.

> A man severe he was, and stern to view . . .
> Well had the boding tremblers learn'd to trace
> The day's disasters in his morning face;

When he spoke, and even when he didn't speak, there was

Father Kenrick teaches at Cardinal Hayes High School in New York City.

military silence. The rod was the ever present champion of discipline; no king could boast a more regal sceptre. Occasionally there were abuses, but on the whole the results were quite heartening.

Dale Carnegie

Now, *o tempora, o mores,* it seems a little as though the roles are reversed and that teacher has to try to please the pupils. Past disciplinary abuses are absent, but a pendulum can also swing too far, and sometimes now a sort of scholastic Dale Carnegie bows and scrapes in mid-classroom to win friends and influence pupils. A predecessor of that point of view, Thomas Carelton, spoke out plainly even a century ago his lack of sympathy with the Irish school system:

> I think it a mistake to suppose that silence, among a number of children in school, is conducive to the improvement either of health or intellect. That the chest and lungs are benefitted by giving full play to the voice, I think, will not be disputed; and that a child is capable of more intense study and abstraction in the din of a schoolroom, than in partial silence (if I may be permitted the word), is a fact which I think any rational observation would establish. There is something cheering and cheerful in the noise of friendly voices about us—it is a restraint taken off the mind, and it will run the lighter for it—it produces more excitement, and puts the intellect in a better frame of mind for study. The obligation to silence, though it may give the master more ease, imposes a new moral duty upon the child, the sense of which must necessarily weaken his application (*Traits and Studies,* II, 210).

At this point in deference to my colleagues, with whom after all one must always live, I should like to put on the public record the sentiment, "What's wrong with giving the master more ease?" But then that leaves one open to the very logical rebuttal, why not give the pupil also more ease? Perhaps it will be in the century of the future that education, having worked its way through thesis and antithesis, will produce the atomic schoolmaster, a cross between Dale Carnegie and the Iron Duke.

Darwinian Selection

Like Garibaldi and Churchill —and he did not lack a certain affinity with both—the Irish hedgemaster could offer only a program of blood, sweat and tears. Honored universally was the rigid rule, written on the walls of St. Paul's School, "Aut doce, aut disce, aut discede." The student either got the mat-

ter up, or the master got him out; real Darwinian natural selection, with the survival of the fittest. Everyone had the same monolithic, or if you will, stone-age curriculum. The courses, in modern parlance, were a pat blue-plate with no substitutes. The educational wagon was hitched to the stars and pupils either plucked them or saw them. Accomplishment was high; as legend has it, stable boys quoted Ovid by the mouthfuls and were as much at home in Greek as Homer himself. However, not much is ever said about those who couldn't mouth Ovid and that they weren't given the chance to mouth much else.

Today's counterpart is rather a Brook Farm idyll; free transportation in the morning, free lunches in the afternoon and free dances in the evening. In the curriculum department most of the staples remain with some condiments, such as basket-weaving and psychotherapeutic dramatics, thrown in for good measure. Which, I suppose, is not quite as silly as it sounds, since there isn't just one type of child, and the amazing variety of later employments undoubtedly requires a like variety of preparation. Somewhere there lurks the hypothesis, it's the student's own life; who should say more rightfully how that life is to be lived? If he wants a scholastic diet all *antipasto* and no *piece de resistance,* after all he's the one who has to eat it. And in the final analysis, some simply have weak appetites; better *antipasto* than starvation.

Whereas some Hedge Schools put marks on the boy, some progressive ones now put the boy's marks on a graph. This means that if a pupil can get ten others less apt than himself to enroll in the same class, a task not always easy, he can't possibly fail. In certain very modern institutions, it wouldn't make much difference anyway for sentiment has it that in a democracy it's only fitting promotions be 100% democratic. Pupils, however, do leave, and it must be admitted that up to now no way has been devised to promote those not even in the school.

Reversing the Hedge School emphasis on accomplishment, "drop outs" are the talk of today's educational *beau monde,* while "hold ins" are taken somewhat for granted. This is much in the manner of a football coach on Monday afternoon who certainly is not fretted by the touchdowns his boys made last Saturday, but wants to know who dropped the ball. Much less patient about these things, the Hedgemaster often jumped to the conclusion that nature had brought forth some hewers of wood and drawers of water. Instead, twentieth century pedagogy asks, why such fatalism? Perhaps such pupils

are just misunderstood. Of course not all of them are misunderstood, but factual results show that a handful or so have been. Education today has undoubtedly performed some enlightened salvage work. It is strange though to see history going round in circles as modernity now rewards what antiquity once censured:

The teachers beam on Frederick Knipe
With scientific gratitude,
For Fred, they claim, is a perfect type
Of the anti-social attitude.
And Cuthbert Jones has his temper riled
In a way professors mention.
But I am a perfectly normal child,
So I don't get any attention.
(Phyllis McGinley, "Lament of the Normal Child," *New Yorker,* March 23, 1935.)

Such Familiarities!

Utterly aloof in attitude the Irish schoolmaster carried out his own non-fraternization policy. From supernal heights he looked down only occasionally. Between "himself" and the pupils there was, to coin a phrase, a high wall of separation. Dr. James Phelan, Bishop of Ossory, warned his Kilkenny Academy faculty to:

> Keep always their distance . . . never to make them [the students] their comrades by familiarity that denotes equality and makes fellows, as laughing, chatting, playing together, and such familiarities w h e r e i n the scholars may discover any weakness in the masters, or diminish their esteem for them . . .
>
> (Ledwich *Antiquities,* p. 430).

Strange must be such accents to the modern school-master with portfolio to be mother and father and above all just a plain pal. What might be called the "welfare school" species of the contemporary genus envisions pupils as Topsys who just grew —no home, no parents, no friends who could tell them. But teacher can and does; from what should have been lisped at the cradle to anything necessary this side of the grave; how to hold a fork, what to do on a date, how to shop in a supermarket, and the location of the front door of the school. All of which would make the Hedgemaster's eyes pop.

The above are some comparisons, a bit overdrawn no doubt to point them up, suggested by a little reminiscing over the Hedge Schools from the perspective of the modern schoolhouse. Much more could be said, much more ponderously. Perhaps each age loses sight of the fact that education is not an exact science. Humility is not the handmaid of the contemporary in any age. Each age

likes to think it has found the alchemists's stone, and confidently proceeds to transmute educational dross into pure, shining gold. In becoming more humble lies the hope of education today. The twentieth century has been the heyday of the educational theorist. In implementing that theory, the practitioner has learned humility through his own bruises and that humility has begun to rub off a little now on the theorist. Knowledge has made its bloody entrance. Deweyism and its works and pomps are not yet a dead horse, but in recent years the beatings have been thick and fast. From the days of the Hedge Schools the Fortune's Wheel of education has come full circle. It must be a point of pride to the hedgemaster, blissful now in his Hedge School in heaven, to know that education's future is now beginning to look ahead to his past.

Yugoslavia and Religion

A great many Protestants have been fooled about Yugoslavia's attitude toward religion because a false impression was created by reports from the visiting gullible ministers some years back. They assured the world that there was religious liberty in Yugoslavia.

It is interesting to report, therefore, the findings of Dr. Roland Hall Sharp, a Protestant minister who has made two trips to Tito-land trying to "sell" the Bible. "Let no one be deceived: Communism in any country, at any time, intends the total destruction of religion. In Yugoslavia, I have seen letters written by American college professors who fairly exuded admiration for the Tito regime. Yet that very day, I sat in the study of a Protestant minister who said he was afraid to open a Sunday school for girls because the communists had commandeered all youth . . . In the street outside on a Sunday morning, a marching column of pre-military trainees chanted the hymns of their new, enforced, godless religion . . . An official of the Eastern Orthodox Church told me he could not talk to me because of fear for the safety of his family . . . Churches in remote areas have been dynamited. Only the government has access to dynamite . . . Yugoslavia's former religious press has been destroyed. One of the last to go, out of 50 periodicals on the Roman Catholic side alone, has been liquidated. Yet the casual visitor and those on guided tours are shown open churches and are assured that religious freedom is respected."—**Ave Maria.**

Hospital Notes

The joys of a chaplaincy

T. C. Siekmann

THE hospital chaplain is usally overrated. He is given credit for conversions and for recalling lapsed Catholics, credit not really due to him.

There are a lot of people who vaguely plan to do something about their spiritual condition but never get around to it until faced with a deadline. Serious illness or a dangerous operation is such a deadline. Then they decide that procrastination has gone far enough.

Many a pastor or assistant has been amazed that the hospital chaplain has been able to talk a stubborn person into receiving the sacraments, when he, the pastor or assistant, has been talking himself blue in the face all these many years without so much as a response.

The fact really is, that the pastor's or assistant's exhortations have finally borne fruit; and the chaplain is scarcely more than a casual instrument in the hands of God. Someone has to pronounce the words of absolution, someone has to trace the little crosses with holy oil, someone has to place the Bread of Life on the person's tongue. By the grace of God and disposition of the Bishop, the chaplain happens to be there, and he performs the functions. It might as well have been his day off, and the substitute chaplain would have done the same. Perhaps nowhere better than in a hospital—or perhaps on the battlefield—is the grace of God more apparent, and the mere instrumentality of the priest so embarrassingly evident.

Explain it without the grace of God if you can. A teen-ager, passionate with speed and excitement and seemingly dead to religion, is mangled in an auto accident. He has not been to Holy Communion for months—or years. But don't be surprised if he turns out to be a daily communicant and whiles away sleepless hours by too-many-to-count rosaries. The chaplain is witness to all this, but scarcely its cause.

Here in this hospital where I am stationed it has been the practice to give Extreme Unction and Absolution and the Apostolic Blessing conditionally to an unconscious person whose religion cannot be determined, as is often the case when the victims of an auto accident are brought in off the highway.

It is always disconcerting to read later in the daily paper that such a one was buried with Masonic rites, or had been a deacon in the Baptist Church,

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Father Siekmann is stationed in East St. Louis, Illinois.

or possibly was of no religion at all. But it is heartening, on the other hand, to know that someone else who definitely would have wanted the ministrations of the Church received the saving anointing possibly before somatic death. His quite likely attrition together with precisely this anointing may mean the difference between an eternity of weal or unending woe.

And thus at considerable inconvenience the chaplain, day or night, parts the circle of police and photographers, of reporters and ambulance attendants, of nurses and internes, and briskly carries out the recommendation of St. James, "Is any man sick among you? Let him bring in the priests of the Church . . . and if he be in sins, they shall be forgiven him."

But apart from the purpose of having serious sin forgiven, would not any person who is *capax* desire the positive grace-giving effects of the sacrament?

'Assistant Chaplains'

Regarding Baptisms, a hospital chaplain cannot but be abashed when he checks over the baptismal records and sees down in black on white the names of so many girls and women as ministers of Baptism. Minister: Miss So-and-So, R. N. It so happens that many Baptisms are performed in the delivery room by the nurse on duty, quickly and without delay.

But it is a consoling thing to realize that so many babies, both full-term and premature, in the course of a year find salvation even outside the chaplain's ministrations. It is consoling, too, when the chaplain can upon occasion baptize a weak or premature baby and relieve the parents' mind of their conscientious concern for their child's salvation.

The existence of a Catholic hospital is more than justified merely by the fact that it secures the salvation of many babies who would otherwise die without Baptism. Fifty or a hundred more souls a year entering heaven to praise God forever is no small accomplishment, although the chaplain has little to do with it.

A really gratifying and important field for the chaplain is the children's department. Occasionally there is a First Communion. And the Sisters outdo themselves to make it an occasion — with flowers, and candles and gifts, and all the trimmings associated with First Communion in a parish.

I recall one such First Communion of a polio patient, a very personable lad, on the day before his departure for Warm Springs, Georgia. He was moreover a convert from Lutheranism, thanks to several years in a Catholic school and the kindness of the local pastor.

Then there was the little boy who got appendicitis just before his class was to make their First

Communion in the parish. He was not strong enough to go home for the event, so his mother dressed him up in the little white suit, bought in advance, and there in bed he had his big day.

Saintly Children

Pius X must beam from heaven on these modern children of today and the priests and Sisters who train them. To see very little boys and girls asking of their own accord to receive Holy Communion daily, even when they feel sick and not up to par, is a heartening experience. It shows that the efforts of Pius X and the modern Church have not been in vain.

It is gratifying too to hear a small child say, "I don't have to go to Confession, Father, but I will to get some more grace." God bless the good Sister or practical priest who put across the matter so well.

A hospital chaplain has some opportunity to do constructive and creative work, but in that he is definitely limited. Usually he capitalizes upon what has already been builded by others.

If respect and esteem for the clergy can be taken as an indication of a wholesome state of religion in general, then the Church in America is flourishing. Almost to a person patients speak glowingly of their parish priests. At least so it is around here. And even a routine visit from their priests of a minute or so they look forward to with anticipation, and afterwards talk about no end.

Even the non-practical Catholic for all of his sham antagonism and defense mechanism is truly impressed that the priest thought enough of him to stop in and say hello. After one or a few such visits he may be in just the mood to call for the anonymous chaplain.

It is not always malice that keeps lapsed Catholics from returning to Church. Pride, human respect, what others will say, paralyze their feeble efforts to return. But if the pastor or assistant keeps up his interest in their souls, the day may come when in the psychologically favorable atmosphere of a hospital room that return will be made quite easy.

Some people say, "Isn't hospital work depressing, always being around the sick?" As a matter of fact, most people are getting well and have a cheerful outlook. Others prepared to die are a beautiful lesson in resignation.

While there is a certain amount of tragedy and sorrow daily, there is far more of the cheerful and optimistic. And for any one who believes in the grace of God, then the palpable effect of God's grace all around is a tremendously gratifying experience.

A patient's stay in the hospital is but one chapter in his otherwise extensive life. Many

factors have played into his life. Many priests have prepared his soul for this God-arranged retreat.

Seclusion from the routine of work and recreation, an atmosphere charged with life's realities, the grace of God—all do their part. And the hospital chaplain is witness to, and an instrument for the play of God's grace into the soul.

Pervading Poison

"There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before.

"It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse people. It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers. It makes use of pamphlets and reviews of cinema, theatre, and radio, of schools and even universities.

"Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts."

—Pius XI, **Atheistic Communism.**

Delights of Self-Denial

Thank heaven I have given up smoking again. This is the morning of the second day and the thing is now fixed. You can scarcely imagine the relief of it. How well I feel. What vitality and what vigour; I could bite through the leg of that chair, kick a hole in that table, or run about knocking everybody's heads together. In fact I have felt like doing these since lunchtime yesterday.

Gad! I feel fit. Homicidal but fit. A different man. Irritable, moody, depressed, rude, nervy, perhaps, but the lungs are fine; and if I do bash somebody over the head, it will at least be said in my defence that I had the strength of mind to give up smoking. And then the mental difference, the mind more active, the imagination less sluggish.

True, at the moment I can think of nothing but cigarettes, pipes and cigars, but my mind is busy. I have always meant to give up smoking for good, and now it just happens that I have.

—A. P. Herbert in **The Irish Digest**

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

I SEEM to be having tough luck lately with squirming babies at Baptisms. The form and the matter were going along fine until right after the word ". . . Patris." Then came a great thrashing and wiggling and when peace was restored a few seconds later, I continued ". . . et Spiritus Sancti." Realizing instantly that I had left out the "et Filii," I repeated the words "Patris et Filii et Spiritus Sancti." As far as I can remember, I uttered this repetition just as I was finishing pouring the water, or not more than several seconds afterwards. My question is: shall I go knock on their door and tell them I'd like to re-baptize the child conditionally, or does it sound to you as if the original effort was positively valid?

As long as there is a moral unity between the matter and form, the baptism is valid.

It is true that the omission of any words of the form would cause some concern as to the validity of the form used, but we may say that the addition or, rather, repetition of some of the words would not destroy the theological significance and importance of the form given to us by Our Lord.

What is "a Greek Corporal?"

This refers to the cloth called "an Antimensium" — a cloth with authenticated relics enclosed in a pad sewn into the cloth.

It is mentioned in Canon 823.2 of the Latin Code which states: "Deficiente altari proprii ritus, sacerdoti fas est ritu proprio celebrare in altari consecrato alius ritus catholici, non autem super Graecorum antimensiis."

In this country it is difficult to visualize a situation where a Latin priest might have to use an altar of another Rite—unless there would be one Latin Church and one Eastern Church in the town and perhaps the Latin Church might be destroyed by fire. In such a case the Latin priests could offer their Masses in the Latin Rite on the altar of the Eastern Church. Cf. *The Jurist,* I (1941), 150.

Canon 823 refers, we believe, only to Latin priests and so we cannot use it for or against the view that special permission is needed for those Inter-Ritual affairs when Eastern priests celebrate or concelebrate their Liturgy in Latin Churches on certain special occasions, e.g., during a conference on Eastern Churches, Knights of Columbus program of activities, Chair of Unity Octaves, etc. Father Gulo-

vich would remove any difficulty by holding that "altari" in the Canon is not to be identified with "ecclesia" and that, therefore, Eastern priests may freely, even if no necessity exists, use Latin Churches—"Celebration of Mass in a church of another rite"—*The Jurist,* II (1942), 48. A specious answer in an effort to present a mild view may be the following — Canon 823.2 merely tells what is allowed when a proper altar is *not* available, it does not say anything that must or must not be done if one's proper altar is available.

As far as this writer knows, the only American Latin priests who may use the Antimensium anywhere are those chaplains on active duty who possess the delegated faculties from the Military Ordinariate. No restriction is put on the place where it may be used (it was said that chaplains of another country were restricted to its use in only battle areas)—of course there must always be a fitting place for the Mass; nor was any time limit apparently imposed. The faculty granted to priests who are members of the Catholic Near East Welfare Association reads: "The Privilege of celebrating Mass in Churches of the Byzantine Rite on the Greek Corporal (super antimensiis Graecorum)" — there seems then to be a definite restriction of its use to Masses offered in only churches of the Byzantine Rite.

As Father Gulovich wrote: "The Byzantine rite distinguishes two types of altars: 1. Altars consecrated by a Bishop which are found only in consecrated Churches and are the same as the consecrated altars of the Latin rite; 2. the so-called *Antimension* used in places of worship not consecrated and which compare with the portable altars in the Latin rite."—*The Jurist,* II (1942), 48. Thus the faculty of priest members of the Catholic Near East is simply the removal of the prohibition "non autem super Graecorum antimensiis" in Canon 823.2, above, but the restriction as to within the Byzantine Church remains.

In commenting upon Canon 823.2, Father Duskie states: "As a general rule, the Oriental churches have but a single consecrated altar. This custom obtained at one time both in the East and in the West. Mass was celebrated on this altar only once a day. Although this practice has long ago passed in the West, in the Orient it is still much in evidence. Exceptions, however, are noticeable, especially among the Maronites who follow quite closely the Latin Church in this matter.

"The custom of the Oriental Church of a single altar, and only one Mass thereon the same day, becomes intelligible if one recalls that the custom of concelebration still obtains in the Eastern rites. It is no longer

permissible in the Latin Church, except in the Ordination Mass of priests and in the Consecration Mass of bishops. In the Oriental rites its use is more frequent especially on major liturgical days. The bishop or ranking priest is the leading celebrant, and together with him they concelebrate the Holy Sacrifice. This custom not only has the approval of the Holy See but she commends its observance. In recent times some of the Orientals have departed from the ancient custom and now permit more than one Mass on the same altar the same day to satisfy the piety of the people. But the Holy Sacrifice is repeated by different celebrants . . . The occasion to celebrate on the consecrated altar of another rite would be extremely rare for a Latin priest amongst us. If possible, one is always bound to celebrate in a church and upon an altar of one's own rite. The privilege granted by the Canon to say Mass on a consecrated altar of another rite is lawful only when an altar of the priest's rite is lacking. There are other conditions which must also be verified. The Latin priest must celebrate according to his rite, which presupposes that he has a Roman Missal, the necessary vestments, sacred vessels, unleavened bread, etc., without which a lawful celebration becomes impossible."—*The Canonical Status of the Orientals in the United States* (Washington, 1928), pp. 113-115.

Why does a parish assistant need special faculties to perform a marriage? I would think his appointment as an assistant ought to take care of things like marriages in the parish.

The Code visualizes pastors as in charge of marriages; parish assistants laughingly know they are hardly mentioned in the law.

To be more technical, the question has been settled officially by a response from the Pontifical Commission for the Authentic Interpretation of the Canons of the Code. The question proposed was: "An vicarius cooperator *ratione officii,* de quo in canone 476.6, matrimoniis valide assistere possit." and the answer: "Negative"—*Acta Apostolicae Sedis,* XXXIV (1942), 50.

In some dioceses the pastor must delegate the assistant for each marriage. In other dioceses, the parochial assistants have general delegation for marriages; the faculties of one diocese state: "Antecessores nostri inter alia permulta providenter ac laudabiliter peracta communicare statuerunt vicariis cooperatoribus, inde ab ipsa uniuscuiusque nominatione (servata, quoad licitum usum, debita erga parochum subordinatione), facultates tam dispensandi eos qui intra limites paroeciae cui addicti sunt versantur a forma celebrationis matrimonii et ab impedimentis matrimonialibus ad normam

canonum 1044 et 1045, §3, C.I.C., quam assistendi matrimoniis in eadem paroecia celebrandis."

Is it true that we priests may offer, on every Saturday of this Marian Year, the Mass of the Immaculate Conception?

Yes—under certain conditions. There may be only one such Mass in each church; the day must not be a double of the first or second class, a ferial, vigil or privileged octave of the first or second order, nor any feast, vigil or octave of Our Blessed Mother; and there also must be held some pious exercise in honor of Our Blessed Mother.

On November 29, 1953, the Sacred Congregation of Rites, "de mandato Sanctissimi Domini," issued the decree that from Dec. 8, 1953 to Dec. 8, 1954, "in omnibus ecclesiis et oratoriis, singulis per annum Sabbatis, legi possit unica Missa votivo-privata, cantata vel lecta, de Immaculata Conceptione Beatae Mariae Virginis, dummodo non occurrat festum duplex I vel II classis, feria, vigilia, aut octava privilegiata primi et secundi ordinis, festum, vigilia aut octava ipsius Deiparae; et insuper aliquod pium exercitium peragatur in honorem Beatae Mariae Virginis. Servatis de cetero rubricis."—*Acta Apostolicae Sedis,* XLV (1953), 819.

I regret you have not yet answered my question and thus I will repeat it. If the statutes of a diocese stipulate that one dollar must be paid to the organist out of a Missa Cantata stipend, must this dollar be given to the Sisters who sing the Mass without an organ, when the Mass is sung in their convent?

Certainly.

Oratorio

Why a few music-critics invariably (as again this week) refer to the Oratorio as if it were Handel's invention is probably because they've never heard of St. Philip Neri, who invented it two centuries before. One should add that Handel's typical oratorio differs from St. Philip's as much as Handel himself, a huge fat fellow and a notorious gormandizer (which goes oddly with his splendid music) differs from the Apostle of Rome, who was neither.

In a Penguin called "Music in England" I find Handel's kind rated as "choral works, commonly but loosely described as oratorios," with no mention of the real kind or their founder. Once a year you can hear the real kind, a perfect amalgam of music, discourse and prayer, at the London Oratory, its natural home in this country—**The** (London) **Universe.**

Trinity Sunday

June 13, 1954

The Fifth Commandment (Continued)

AS the fifth commandment forbids man to take his own life, it likewise obliges him to exercise a reasonable care in preserving that life. To refuse to use ordinary care in conserving our lives would be equivalent to suicide.

One ordinary means of preserving our health is the practice of sobriety or temperance in the use of alcoholic drinks. Over-indulgence is not only injurious to health but is the source of many sins. "Wine drunken with excess raiseth quarrels and wrath and many ruins—Wine hath destroyed very many" (Ecclesiasticus 31:38, 30). The virtue of sobriety is especially important for young people, because it serves to aid them in keeping passions in check and in developing self control. Women in particular should earnestly strive to acquire this virtue for experience shows the grave dangers to which a woman addicted to drink exposes herself. Alcoholic beverages induce a happy, carefree attitude. Immoderate drinking causes inhibitions and self-restraint to disappear and one's sense of modesty and self-respect to be forgotten.

Evcessive drinking of alcoholic beverages ordinarily leads to earlier death, because it either causes acute alcoholism, or renders one more susceptible to disease, or influences one rashly to expose oneself to grave physical dangers. It opens the way to some mental diseases. It lessens physical endurance. It is known to weaken one's will, judgment, and sense of responsibility. It often results in neglect of one's dependents, waste of needed funds, unemployment, broken homes, and disgrace for oneself and one's family.

To drink moderately involves no sin. It is only excessive drinking that is sinful and the degree of sinfulness depends on how this excess is known to affect this particular drinker. It is a grave matter if it is foreseen that this drink will cause me to lose the use of my senses or will put me in such a state that I am no longer able to distinguish right and wrong. It is a venial matter if one has reason for believing that this amount of drinking, though excessive, will neither deprive him of the use of his senses or of the power to distinguish right from wrong. Driving while somewhat under the influence of drink may involve some sinfulness. Drivers should realize that strong drink, besides slowing

up one's normal reactions in an emergency, tends to make one careless or even reckless. Perhaps one has sinned only slightly in taking the liquor, but in some cases, by driving when one has not normal control of one's powers, one can be guilty of grave sin in seriously jeopardizing one's own life and the lives of others.

Sometimes scandal is involved in this matter. I may be able to drink temperately but it is better to abstain if my drinking is going to cause a companion to indulge, who cannot drink temperately.

The Second Sunday After Pentecost

June 20, 1954

The Fifth Commandment (Continued)

THE right of self-defense is recognized by both the moral and the civil law. We have the right to use force against an unjust aggressor, even to the point of killing, under the following conditions: Recourse of the civil authority must be impossible. The attack must be actual or immediately threatening (he's reaching for his gun, has his dagger raised, etc.). The attack must be unjust. The force used must be in proportion with the loss threatened and must not exceed what is necessary.

In order to justify killing the assailant, the loss threatened must be one's own life, a grave mutilation, or an object of great value. If the stolen property could be recovered later by recourse to law, killing would not be permitted. Chastity is regarded as of great value to be defended by extreme measures.

Even if the aggressor is intoxicated or insane, one may use proportionate measures against him, since the right to self-defense remains the same. It is not based on the sin of the attacker and so, even though the assailant is inculpable, I may justly defend myself against him.

What I may do in my own self-defense I may also do in the defense of others. At times we are bound to go to the defense of others. Hence we may use whatever force is necessary to save an innocent man from one who is trying to murder him.

The Third Sunday After Pentecost

June 27, 1954

The Fifth Commandment (Continued)

ANGER is another sin associated with injury to our neighbor. It is a burning desire for vengeance, the ardent wish to inflict harm on

another as punishment. Anger is either holy or unholy, its character depending on the extent to which it conforms to the laws of justice and charity. "Be angry and sin not" (Psalm 4). Our anger may be in a just cause. Sinless anger is a desire of vengeance, accompanied by a duly moderated display of displeasure prompted by zeal for justice, honor to God, or some other good cause. Such was the anger of Moses when he destroyed the tables of the law in indignation at the idolatry of the Israelites. A parent might be justly angry at a wilfully incorrigible son.

Sinful anger is an immoderate desire for vengeance. This desire is immoderate: if I wish the guilty to be punished excessively; if I wish the punishment to be meted out in an unlawful manner; if I wish the punishment in order to vent my personal spite. The sin of anger is not always equally grave. Deliberately and sincerely to desire the immoderate vengeance described above is a mortal sin. It is usually a venial sin, if the desire for vengeance is not really sincere, or if one desires but slight vengeance; or if one merely allows oneself to be unduly worked up by angry thoughts. (This type of anger however may easily lead to grave sins of blasphemy, cursing and the like into which one foresees that he will fall when he is thus aroused.) The spontaneous feelings of anger which arise at certain provocations are purely physiological and are no sin at all unless we deliberately entertain them.

Some helps to overcome the habit of anger are: to esteem and cultivate the virtues of meekness and patience; a firm realization of our own faults and the punishments they deserve; reflecting on the evil results of anger; promptness in resisting the first risings of anger; the habit of remaining silent for a few moments when provoked; recourse to prayer.

The Fourth Sunday After Pentecost

July 4, 1954

The Sixth Commandment

THE sixth commandment is, "Thou shalt not commit adultery." Explicitly it forbids adultery, but implicitly it forbids all acts of impurity, all seeking of sexual pleasure outside the marriage bond. "In explanation of this commandment, however, the pastor has great need of caution and prudence and should treat with great delicacy a subject which requires brevity rather than copiousness of exposition. For it is to be feared that if he explained in too great detail or at length the ways in which this commandment is violated, he might unintentionally speak of subjects which, instead of extinguishing, usually serve rather to inflame corrupt passion." (Cat. Council Trent.)

One of the greatest faculties with which God has endowed human nature is the faculty of generating human life. Even the natural law would prescribe that

safeguards be thrown around this sacred function, and it is not surprising that it should merit a special command in the decalogue. Not only has God given man this generative power, but, to secure the continuation and preservation of the race, he has given to each human being a certain vital urge for exercising this power. This stimulus is called the sex urge because it inclines man and woman toward that union which is necessary for procreating children. This explains the natural attraction in male and female for each other. Reason makes it clear that one may yield to the promptings of the sex urge only in the married state, for it is only in that state that the procreation of children can be achieved according to the designs of nature; that is, with fitting provision for the physical, mental and spiritual good of the child. Hence the use of the generative faculty outside the married state is contrary to the law of nature. The sex urge is intended not for the good of the individual but for the good of the human race; that is, for the conservation of the species. It is to safeguard this design that God has instituted the sixth and ninth commandments. What the sixth commandment forbids in deed, the ninth forbids in thought and desire.

The Fifth Sunday After Pentecost

July 11, 1954

The Ninth Commandment

IMPURE thoughts are those that bring on venereal pleasure. Impure desires are those that have for their object the performing of an unchaste action. God requires purity, not only in our outward dealings with self and others, but also in regard to the inner life of our souls. Thoughts and desires can be regarded as the beginning of action and naturally tend to be externalized. External actions always start in thought and desire, and so, by properly controlling thought and desire, the external conduct is safeguarded. In fact, chaste conduct cannot be realized unless one's thoughts are kept chaste as far as possible. Moreover, Christ explicitly mentions the sinfulness of impure desire: "Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart" (Matt. 5:28). Christ also branded the Pharisees as despicable in the eyes of God because, though externally they were fair to the eye, internally they were as filthy as corrupting corpses.

Impure thoughts are mental representations of things or actions associated with the reproductive process. These things in themselves are not evil or impure, for they result from the wise and beneficent act of God's creation. Why then are such thoughts called 'impure' and why are they in general forbidden? They are forbidden because, though having them in one's mind is not of itself sinful, they do induce venereal pleasure and incite one strongly to assent to that carnal pleasure. hence impure thoughts are forbid-

den because of the danger of sinning that they ordinarily involve. Deliberately and without necessity to allow impure thoughts to remain in my mind would generally bring consent to the forbidden pleasure thus aroused, and hence would be a serious sin. If a person has a grave reason (e.g., a medical student in his studies) for permitting these thoughts, and if he takes the necessary precautions (e.g., prayer) against consenting to the forbidden pleasure which they induce, he may keep them in his mind without sin. In this case, since he has sufficient cause for encountering this occasion of sin, and since he is doing all he can to make remote what is usually a proximate occasion, God can reasonably be expected to give him enough help to avoid sinning. If, however, in spite of his precautions he deliberately consents to the venereal pleasure, he is guilty of mortal sin.

In confessing impure thoughts, it is necessary to confess whether we gave consent to the impure pleasure accompanying them or not. In confessing an impure desire, we are not obliged to confess the accompanying impure thought since it is obviously implied. Deliberately to consent to an impure desire is always a grave sin. The malice of the sin varies with the object of the evil wish. This object must be specified, at least in general (e.g., according to nature or against it, man or woman, married or single, etc.), when confessing an evil desire.

Political Blunder

While admission of Red China to the U. N. would signify the abdication and an eventual disintegration of this organization, it would also be a major political blunder of the free nations. The Soviet empire has been shaken by a series of active or passive revolts in the satellite states. If instead of giving the revolters encouragement and support, we strengthen the hand of the Soviet Union by granting one of its accomplices a place in the association of democracies, then the courageous opponents of Communism in the enslaved nations would rightly feel betrayed and abandoned. Any resistance to Communism would collapse, while the prestige of the free nations would suffer a severe and lasting setback.

The Asiatic countries, on the other hand, would be understandably impressed by the appearance of still another large Communist state in the U. N. They would be irresistibly driven into its orbit. Democratic India would lose its bid for the leadership of Asia to a totalitarian power while all of the Western nations would lose whatever little influence they retain in the countries of that continent.

The entry of Communist China in the U. N. would not be a defeat of the free world; it would be a rout.—Nicholas de Rochefort quoted in **The Catholic Mind.**

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JUNE, 1954

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From Here to Eternity
God's Little Acre
Home is up River
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knife At My Back
Long November
Love Without Fear
Morning, Winter and Night
Naked to Mine Enemies
Natural Child
One Lonely Night
Rage of the Soul
Sanctuary
Scollay Square
Strange Fruit
The Age of Longing
The Best Thing That Ever Happened
The Big Kill
The Darkening Door
The Descent
The Disguises of Love
The Girl in his Past
The Hoods
The Long Wait
The Mountain and the Valley
The Naked Streets
The Red Carnation
The Revolt of Mamie Stover
The Skin
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To End the Night
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Tragic Ground
Trouble in July
Vengeance Is Mine

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City of Sin
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Lilliput
Line-Up Detective
Love
Love Book
Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Off Limits
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Scope
Picture Show
Pix
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Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

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Not enough is asked of priests. That's why some of them lost their souls.—**Rue Notre Dame** by Abbe Daniel Pezeril (Sheed and Ward).

Book Reviews

A Catholic Commentary on Holy Scripture

Thomas Nelson and Sons, New York, 1953, pp. 1312, $15.00

THIS monumental and impressive volume grows out of the enterprise of the Catholic Biblical Association of England, and it owes its material to the collaboration of some forty-three Catholic scholars trained in the biblical sciences. Most of the authors are professors at various seminaries in England and Ireland; a few of them are from the United States and Canada. It is not only the most recent, but undoubtedly the most complete and authoritative work on the Scriptures ever published in English. That it fills a need of long standing will be obvious to anyone familiar with biblical literature in our vernacular.

The basic value of the undertaking is that it gathers together the latest results of biblical scholarship, and makes them available to all who are not in a position to follow the vast stream of scientific studies now being made in the field of Holy Scripture. These studies are having an inevitable and a relatively profound effect on modern versions, and in consequence on current interpretation and appreciation of the Bible. Two difficulties present themselves in the practical use made of this intense biblical research. On the one hand conclusions that are merely tentative are sometimes passed on as "scientifically" established and hence as unalterably certain. On the other hand there is a disposition "to be the last by whom the old is laid aside"; and fruitful data is too long neglected.

The latter has generally been our shortcoming. It is, indeed, the less of the evils, and it has saved Catholic authors and their readers the embarrassment of too hasty inferences. The present commentary is evidence that such hesitation is by no means necessary; that it is possible to evaluate logically and to make available whatever the biblical sciences may bring to light. The wide range of subjects treated in this volume shows in another direction how important it is to take modern studies into consideration when attempting to provide the non-professional reader with a better understanding of the Bible.

The completeness of the work appears at once from its table of contents. The various titles in General Introduction are dealt with, as are those usually comprised in the field of Special Introduction to the Old and New Testaments. The main body is, naturally, concerned with a commentary on all the books of both Testaments. The authority of the contributors is such as to inspire confidence. All are professed in their subjects. This means that they must take into consideration all recent research and learned opinions, be able to pass judgment on the evidence, and adopt what is worthy of acceptance. In brief, they give us the last word, and that

is as far as one may expect them to go; for definitive interpretation must be limited to such passages (and they are very few) on which the Church has placed an official definition.

The very nature of the volume, which attempts to gather within its covers the whole field of Scripture study, implies some limitations. There are some biblical questions, such as the interrelation of the Synoptic Gospels, which defy a final solution; for these the authors can give hardly more than the *status questionis*, and that with some brevity. The commentary is necessarily dense, for want of space; this makes occasionally for obscurity. Further, comment is omitted here and there when it might well have been given in the interest of the lay reader. Space might have been saved for better purposes if the authors disregarded the Douay version; and they could well have done so now that that venerable text is a matter of the past.

Still none of these limitations are to be regarded as defects; and even if they were they are not such as to materially depreciate the unquestionable value of this Commentary. The book should be in every priest's library. It should be within the reach of the layman who wants to look further into the teachings of the Church relative to the Scriptures.—W. L. N.

Fruitful Confessions

by Rev. A. Simon, O.M.I.

B. Herder Book Co., St. Louis, 1954, $3.25

FRUITFUL CONFESSIONS was written with the hope that it would serve as a handbook for the confessors of religious. A mixed series of inspirational, dogmatic, historical, and moral exhortations are offered as suitable for dispensation in the sacrament of Penance. The ferverinoes are geared to the Propers of the Sunday Masses, the feasts of Our Lord, the Blessed Virgin, and the saints; and a few are devoted to the duties of the religious life. In view of the avowed purpose of the book, one wonders why Part V (Duties of the Religious Life) is comprised of only twenty pages.

The purpose of the book suggests the controversial question of the practical usefulness of impersonal and "canned" reflections in so intensely a personal and complex task as the hearing of confessions. The author indicts the "absolution machine" techniques of many confessors, evidently believing that their silence is occasioned by a lack of instructive material. He has designed his work to fill in the vacuum.

The materials offered are neither scintillating in style nor strikingly original. The exhortations tend to be so completely impersonal that they have a universal adaptability; but this feature, of course, interferes with the individual and singular impact which such instructions should have. The material offered under the "Propers" departs even from the thematic unity of the Propers themselves, due perhaps to the fact that the author has assembled his thoughts from instructions given over the course of many years.

This reviewer found the chief value of the book as an exemplar of how a devoted priest goes about an eminently worthwhile work.

Father Simon's generosity in making his own experience available to fellow priests is most praiseworthy. — Nelson W. Logal, Buffalo.

The Cross and the Christian

by Pius Raymond Regamey, O.P.

translated by Angeline Bouchard

B. Herder Book Co., St. Louis, 1954, pp. 177, $3.25

IN THIS age of mad quest and craving for pleasure and comfort, there is, even among many Catholics, not only a forgetfulness of the Cross but even a positive exclusion of it at any cost. Many followers of Christ, in their practical living at least, would have a Christianity without a Cross.

It is precisely against such an un-Christlike attitude and folly that Father Regamey writes, showing the necessity of suffering, suffering's value only when it is elevated and transformed by being conjoined to the Cross of Christ. The Cross of Christ, the depth and extent of Christ's suffering, and its efficacy are vividly portrayed. Then in ensuing chapters Pere Regamey elucidates on the Cross of the Christian that is at the same time a punishment for sin and yet the Cross that saves by being united to Christ's Cross and thus from it deriving salutary grace.

The remaining contents of this inspiring work concern the Cross in every phase of Christian life, especially the work of the Cross in Faith and the Sacraments of Faith. The beauty of Christian suffering is sketched, and then follows in concluding chapters a treatment of the Silence of God, Resignation, and lastly the chapter with the question: Is Joy Still Possible?

This excellent book cannot fail to bring one to a deeper and more inspiring understanding of the Cross of Christ, the Cross of the Christian. In it the priest will find personal appreciation of the Cross and its value in his life, and likewise valuable aid in comforting and instructing the souls of his suffering flock.

The Cross and the Christian is the second in a series of books of spirituality edited by the Dominican Fathers of the Province of St. Albert the Great. The first book, *Fruits of Contemplation,* is available. The third book in the series, *Summa of the Christian Life* by Louis of Granada, O.P., will appear in October of this year. — Stephen B. Jurasko, O.P., Pittsburgh.

Immortality, The Scientific Evidence

by Alson J. Smith

Prentice-Hall, Inc., New York, 1954, pp. 248, $3.00

MR. SMITH, a minister, feels that "science" so overrules the modern world that men at large will not dynamically believe in immortality until science grants that belief its blessing. He further holds that science is slowly abandoning its materialistic prejudice against the spiritual element in man. Indeed, scientific method is now being convincingly applied to the examination of psychic phenomena.

Among these are such things as visions of the dead, the trances of mediums, automatic writing, prophetic dreams, the sense of reliving a past event (deja-vue), etc. The work of the British and American Societies for the Psychical Research, the activity of such men as William James, Morton Prince, and William McDougall, and the studies at Duke University's Parapsychological Laboratories, are all examined to show what efforts have been exerted by way of eliminating fraud and error from claims bearing on these phenomena.

The author's marshalling of the facts is certainly absorbing and impressive. Yet, even assuming their general accuracy, it seems to this reviewer that proof for the existence of non-physical forces in man is a far cry from proof for imortality. Not that the author explicity makes these proofs identical, but he seems not to have sufficiently forestalled erroneous interpretations of his data.

Even the title of the book is misleading. How could science ever possibly prove the immortality of the soul? Are not measurements, mathematical formulations, controlled and repeatable experiments, and successful prediction all necessary elements in scientific method? I think the best that can be deduced from science on this score is a *nihil obstat,* a negative demonstration that no scientific certitude contradicts the requirements of immortality.

Again, the author's vague use of terms blurs the sharpness of his presentation. Consequently a number of his statements seem either pointless or objectionable. For instance:

"Even the Church will not do more than give lip-service to the idea of immortality until science sets its seal upon it" (p.7). What Church?

"Philosophically, such survival (beyond the grave) was logical" (p.5). What philosophy? Surely not that of materialism. And even Plato in his *Phaedo* depicts Socrates as finally admitting his uncertainty on this point.

"Christians and Jews have always held 'the resurrection of the body' as a tenet of faith" (p.228). Ancient Judaism seems to have been very hazy on this score.

"What do I believe? That nothing is lost; that values are eternal . . . that Eternity is a real and pleasant place" (p. 234). Remarks so nebulous come close to being meaningless.

There can be no doubt of Mr. Smith's sincerity nor of his learning on many matters. His work may well prove serviceable in disturbing some minds convinced that science disproves immortality. But as for proving immortality, I fear that his arguments will appear compelling only to those who need no compulsion. Those searching for something more substantial will fare better in the realm of philosophy and theology. — J. J. Gallagher, Baltimore.

Psychoanalysis and Personality

by Joseph Nuttin

Sheed and Ward, New York, 1953

FATHER Nuttin has given in his book a clear and precise appraisal of modern psychoanalysis. This is accomplished in the first 155 pages of the 275 pages of dis-

cussion. In this part of the book the "methodological shakiness" (p. 25), "the shakiest part of psychoanalysis" (p. 26), and the "very shaky structure" (p. 32) are exposed in logical fashion as the weakness of orthodox psychoanalysis. Essentially this "shakiness" is the result of theoretical conclusions which do not follow their premises or are an exaggeration of the proper conclusion. This is another instance of the now popular claim that psychoanalysis does not support its hypotheses with experimental facts rather than by more hypothetical statement or esoteric arguments. Consideration of the philosophy of science is a necessary part of a competent criticism on such grounds. Father Nuttin does this very capably in his opening chapter. An example of his treatment: "It is a fundamental rule of all scientific criticism to distinguish, in the first place, the established facts from the theoretical construction developed to interpret these facts." (p. 39).

In the consideration of the psychotherapeutic application of psychoanalysis, Father Nuttin takes sides in the controversy over the personal philosophy of the therapist by saying, "the whole personality of the therapist, with his life-conception and his whole way of looking at things, exerts an unavoidable influence on it." (p. 73) As one might anticipate, moral questions take an important part in the discussion, eg. ". . . moral condition of mind towards the absolute, towards his neighbor and towards himself." (p. 100) ". . . a revivification of the patient's spiritual potentialit-

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ies will develop the energy which lies at the root of a balanced life." (p. 112).

It is regrettable that Father Nuttin's clarity of thought and presentation does not continue into the second and smaller part of his book which deals with "A Dynamic Theory of Normal Personality." The trend in this section seems to be Adlerian, for he bases his thoughts on two needs: one for "support and affection (contact)," the other "'to be somebody' amongst others (self-preservation and development)." (p. 220) "The process of repression and the idea of the unconscious have had their field of influence reduced," and "a process of constructive development of the personality" is outlined instead. (p. 255)

In spite of his criticism of psychoanalysis, the author insists that "it is not by rejecting psychoanalytical doctrine, but by making up for its deficiencies in a positive way with the help of general psychology, that we shall manage to create this fuller picture of human personality." (p. 254) However, as is usually the case, he leaves himself open to the same criticism that he levies against psychoanalysis, viz., that their theories are not supported by "scientific" proof.

As a whole, the book is a very able discussion of very controversial subjects which necessarily have philosophical implications. There is both clarity of expression and profundity of thought which make the book very worthwhile reading. — Robert P. Odenwald, M.D., F.A.P.A., Washington, D.C.

Self-Portrait of Christ

by Edward A. Wuenschel

Holy Shroud Guild, Esopus, N. Y., 1954, pp. 126, $1.00

"AT one time," writes the author of this slender volume, "I would not have taken a single step in order to have even a passing glimpse of the Shroud of Turin." But that was years and years ago. A glance at a photograph of the Holy Shroud awakened his interest. That interest developed into a kind of scholarly obsession. And now he finds it possible to write, "I affirm the imposible. I bear witness to the incredible. . . The Shroud of Turin

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is the 'clean linen cloth' of which the Evangelists speak. It bears the imprints of Him who was bruised and torn by the scourges, who was crowned with thorns, who was nailed to the cross. It guards His true likeness in the imprints of His own martyred Body, and through the magic of photography that likeness rises before our eyes to challenge, to inspire and to subdue."

As we might expect, the story of Father Wuenschel's change of mind makes fascinating reading. It is in fact the story of the Holy Shroud itself, as that story has gradually, and only recently, been brought to light through careful scientific study.

Father Wuenschel tells that story in a swiftly paced style which makes even the most technical phraseology sparkle with interest. And, for readers who have not made a study of the Holy Shroud in other rather recent publications, he unveils a wealth of new knowledge about the suffering and death of the Savior. His treatment is reverent, at times dramatic, and always convincing. — Raymond Gribbin, Baltimore.

Currente Calamo

Continued from page 500

In Challoner's time, Catholics in London usually went to Mass at one of the embassies of Sardinia, Bavaria, or Naples. There were two "Mass Houses" besides, where strangers were cautiously screened. Even in the chapels of embassies no preaching was allowed, to save needless offense to the local authorities.

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evening, Catholics discreetly gathered upstairs in taverns. In front of them sat pots of beer to lend a festive air.

Thus Bishop Challoner usually gave his pastoral advice to a little harassed flock.

Correspondence

Speaking of Reform

IS ANYTHING right with the liturgy? Such a question easily comes to one's mind as one reads much of what is written and published today. One is tempted, too, to wonder how the Church can have been, and how she can still be, so backward and shortsighted. And one can wonder further how far our reformers will go in their abuse of the sacred liturgy in the name of reform. The adjectives used often do not treat holy things with due respect, to put it in the form of an understatement.

The Lavabo psalm is "slightly 'pharisaic.'" (THE PRIEST, February, 1954.) Isn't there such a thing as *liturgical* use of the psalms and of other parts of Sacred Scripture? If there is not, we shall have to ban a great part of the psalter and many readings from the word of God from liturgical use. How pharisaical a conscientious priest must feel when he has to recite Mary's *Magnificat*, and how utterly a liar when, on Sundays, he must read Psalm 118, how blasphemous when he comes to Psalms 21 and 68, and how vindictive and uncharitable when he reads the concluding verses of Psalm 136. Strange that the Church herself has not noticed these Pharisaisms in the past 1954 years, and that she has actually imposed them on us.

And there is that "puzzling 'Orate, Fratres,' obviously only addressed to the assistants." (*Ibid.*) It did not seem so puzzling to Pius XII, nor so "obviously only addressed to the assistants" when he wrote on it in *Mediator Dei* (87).

Another writer ". . . cannot for the life of me understand why they insist upon associating it with the 'spiritual unity' of the Church The notion that the unity of the Church depends upon something

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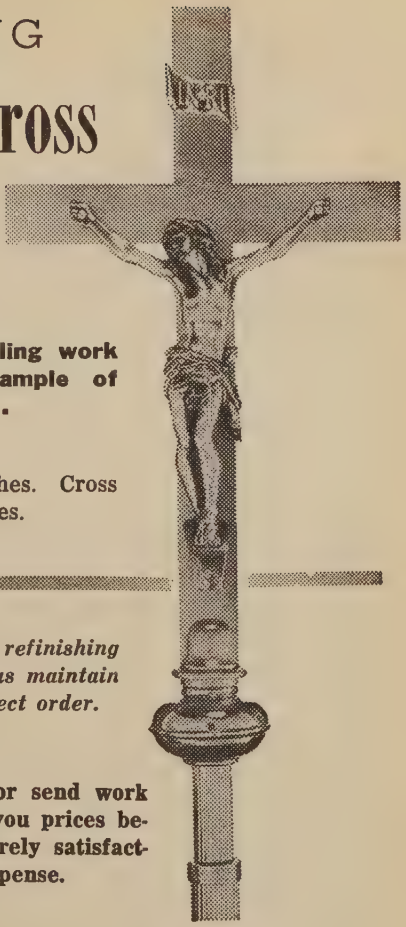

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as flimsy and secondary as a language strikes me as approaching those 'heretical tendencies' Father Kaiser was speaking about." *(Ibid.)* I wonder who has said that the unity of the Church depends upon the Latin language. Whoever it may have been has ceased "approaching" heretical tendencies; he has proclaimed heresy. But as far associating Latin with the unity of the Church, surely, we should not be censured for taking our Popes at their word when they teach us that it is thus associated, and we can hardly be expected to suspect them of heretical tendencies.

"The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of truth." (Pius XII, *Mediator Dei,* 60.) "Corruption of truth" could have some association with the unity of the Church.

". . . The Church . . . by her very nature requires a language that is universal, unchanging, not a vernacular. Since Latin is such a language, it has been divinely provided to be of singular advantage to the teaching Church, and to provide the more learned of the faithful of Christ from every nation with a great bond of unity. . . It is their duty (the clerics') to protect the Latin language with a steadfastness as great as was the bitterness with which they know it was attacked by the opponents of Catholic wisdom in the sixteenth century. . . Therefore Paul warned Timothy: *Hold the form of sound words. . . Keep that which is committed to thy trust, avoiding the profane novelties of*

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words, and opposition of knowledge falsely so called. Which some promising, have erred concerning the faith. (II Tim. 1:13; I Tim. 6:20-21.)

"These words hold good especially in these times, if they ever did anywhere, now, when many are spreading everywhere fallacious errors clothed with the name and the appearance of learning. Who can detect these errors and refute them, if he does not understand the meaning and the force of the words in which the dogmas of Faith are solemnly expressed, and if he is not versed in the language used by the Church?" (Pius XI, August 1, 1922.) Evidently, the connection between such a flimsy thing as language and the unity of the Church was not such a great mystery for the Vicar of Christ. And the attacks which he deplores are no longer confined to the opponents of the wisdom of the Church, as in the sixteenth century, but more and more are coming from the very ones the late Holy Father charged with the duty of protecting and defending this flimsy and secondary thing called language.

". . . The Latin language, glory of priests, now has, unfortunately, ever fewer and weaker proponents. What can worthily honor this royal tongue. . . which does not proclaim truth, but enshrines it . . . which is used as the language of the liturgy in the Latin Church, and which is for the Catholic Church a bond of great value? There should be no priest unable to speak and write it easily and fluently. . . The sacred mini-

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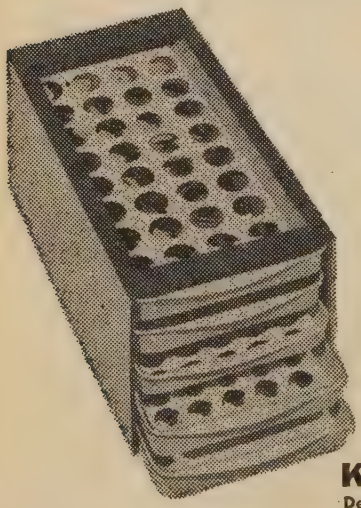

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ster who is ignorant of it is to be considered as laboring in lamantable mental darkness (*mentis squalore*)." (Pius XII, September 23, 1951.) There seem to be some, not quite on the heretical fringe, who have associated language with the unity of the Church of Christ. May our writers be more careful as to whom they call names. Would it be farfetched or silly to associate the unity of our country quite intimately with the unity of our national language?

"Is Anything Right?"

"We are propagandists for a cause that demands too much from the faithful: the language is a barrier, the ancient music delights the connoisseur but bores the man in the street; the rites and ceremonies appear obsolete and odd; the priest is apparently independent of contact with the congregation." (*Catholic Digest*, February, 1954.) I repeat, is anything right with the liturgy?

The saintly Pius X set out to restore all things in Christ. He chose the liturgy as his means. It apparently never dawned upon him that the language was a barrier, and that the ancient music was a bore; for in the very *motu proprio* in which he sought, as a first step in his effort to restore all things in Christ, to provide for the dignity of the house of God, he demanded the restoration of this ancient and boring music as a means to his end. In the same *motu proprio* he, naively unaware of the barrier he was encouraging and that he was propagandist for a cause that demands too much from the faithful, unequivocally commanded: "The proper lang-

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uage of the Roman Church is Latin." He was legislating for the benefit of the faithful, whom he wanted to call to the temple of God, to assemble them there "to gain that spirit from its first and indispensable source: the active participation in the sacred mysteries and the public and solemn prayer of the Church." We can assume that Blessed Pius knew that the faithful of the Roman Church did not speak or understand Latin, and yet he wanted them to participate actively in services which he, by his legislation, was making — according to our modern reformers — more inaccessible than ever to them. Either he or our modern commentators overlooked some important consideration somewhere. But then the saints always do such strange things.

On the first page of our Roman Ritual we find repeated a canon of the Council of Trent: "If anyone says that the accepted and approved rites ordinarily used in the solemn administration of the sacraments can be held in contempt, or be omitted without sin by the ministers, or that they may be changed at will by the pastors of churches: *anathema sit.*" Granted that the present reformers have no intention of omitting or changing anything without the proper authorization, yet, it seems to me that much of what they write comes so close to contempt as to be indistinguishable from it by any except those train-

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ed in the science of making distinctions. And much of what they write is written also for the ordinary faithful, who, when they see priests speaking flippantly of what until now they have been taught to hold most sacred, and to defend, as we too should do, will be quick to follow the example of their shepherds. And even *inter nos* our guiding principle must be *sancta sancte!* Very much of what we read today under the heading of liturgical discussion can hardly be called *sentire cum Ecclesia* — a Latin phrase for which I have been unable to find an adequate vernacular equivalent. *Quousque tandem. . . ?*

Truly, it seems to me, ". . . we do not know what we should pray for as we ought, but the Spirit himself pleads for us. . ." (Rom. 8:26.) And I do not think that the Church has composed our prayers for us and made her laws obliging us to them without the guidance of the Spirit.

Matthew Fehring, S.D.S.
Salvatorian Seminary
St. Nazianz, Wisconsin

Mutilation of Public Prayers

TWO timely letters in the February issue of THE PRIEST prompt me to offer the following comments:

1. I heartily agree with Father Beaudette that it is desirable to procure a shorter form for the blessing of St. Blaise. Although I am sure that the blessing can be

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given rapidly in even less than five seconds, the fact that it has to be repeated hundreds of times leads some priests into a slovenly or mutilated pronunciation of the formula. Besides, rapidity in such matters does not edify the laity.

But would that the formula of this blessing were the only words so badly mistreated! I have heard the words of the "Domine, non sum dignus," and the "Agnus Dei," so mutilated at times by a celebrant as to defy Latin parsing or analysis. And I have heard the following solemnly given as the complete prayer before administration of Holy Communion: "Indulgentiam, absolutionem, et misericors Dominus." I know of a dying priest who interrupted the priest who was badly mutilating the prayers, and who actually asked for another priest to minister to him. And on one occasion, after I had administered Extreme Unction to a certain priest, the dying cleric remarked: "Thank you, Father; I was anointed some time ago by Father X, and I hope that it was valid!" He referred, as he added, to the awful slurring or mutilation of the Latin.

I do not imply that mutilation of the Mass prayers or Ritual prayers is common, but I do insist that such mutilation is too frequent. Why, one hears even the form of the simple and sacerdotal blessing incompletely or ungramatically given at times. As for the reading of the Last Gospel (the Gospel of St. John), sometimes one can scarcely refrain from uttering "ugh!"

2. To what Father John L. Murphy wrote, I say a joyful Amen. And I would here take the opportunity of sifting one of the favor-

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ite arguments advanced by the ardent defenders of Latin Liturgy. It is this: wherever Catholics go (the *wherever* certainly needs qualification) they hear the prayers of the Mass recited in the same old familiar language. As a matter of fact, as Mass is celebrated by many priests, such persons *hear* nothing of the sort: they follow the Mass by the familiar *actions* of the celebrant, and by them alone.

A few years ago there appeared in a certain periodical letters from lay persons who complained of mumbled or muttered Masses, a complaint that, unfortunately, they were justified in making. According to the prescribed rubrics the celebrant of a low Mass should recite all the prayers of the Mass (except those to be said secretly, and the *Sanctus, Nobis quoque,* etc.) and read the Epistle and Gospel in a voice that can be heard by the congregation, at least by the congregation in an ordinary church, or by that part of the congregation that is not far removed from the celebrant in an unusually large church. Now, in many, many cases Mass is read in so low a voice as to render it impossible for the congregation, even those people in the front pews, to detect whether the priest is reading in French or German, in Italian or Spanish, in Gaelic or Greek. What becomes, then, in practice of the threadbare argument that the congregation "everywhere hears Mass

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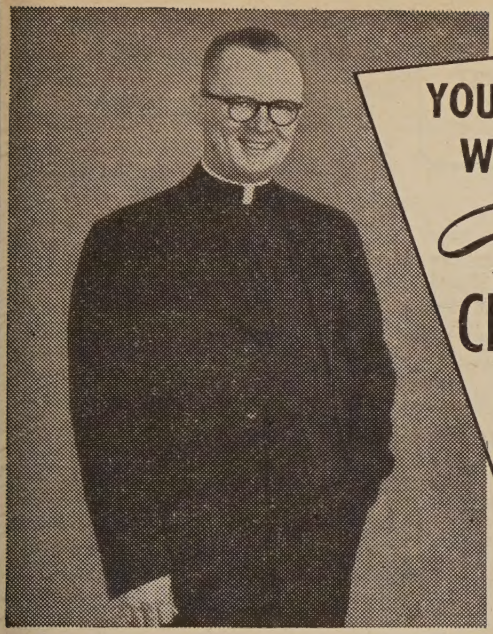

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said in the familiar Latin language"?

Many of us hope to live to see the day when the audible parts of the Mass will be said in the vernacular. But, pending that day, the celebrant should faithfully follow the rubrics and at least recite those parts of the Mass *voce intelligibili.*

3. Let me close with a comment on the recitation of vernacular prayers. I know of a case where some Catholic high school girls took non-Catholic high school girls to devotions. On leaving the church, the Protestant girls said to their Catholic companion: "We liked the service; but you Catholics do gabble your prayers." And a Jewish lady who had brought nine Protestant friends with her to a mission remarked to me: "I take it that the Rosary must be a beautiful prayer; but why didn't the priest pray distinctly so that we outsiders could understand what he was saying?"

Which examples remind me of a youngster who used to commence his Rosary thus: "Incline unto my aid, O God. O Lord, help me to make haste."

M. D. Forrest, M.S.C.
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